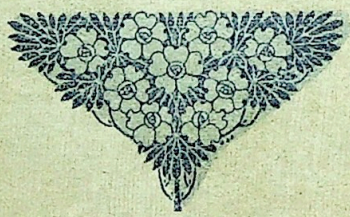
Socialist Sunday Schools

A MANUAL



Socialist Sunday Schools

A MANUAL

The Early Beginnings . .
Hints to Teachers . . . .
What and How to Teach
Model Lessons . . . . .
Special Services . . . . .
Auxiliaries . . . . . .

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Foreword.

This manual has been prepared chiefly for use of teachers in Socialist Sunday Schools. The decision to publish the manual was agreed upon at an annual Conference of the Schools, held several years ago. The National Council regret delay in the publication, which is due to war difficulties, and to frequent changes of officials who have had the work in hand.

We believe there are Socialists who have a desire to assist in the work of teaching in our schools, but they have difficulty in selecting suitable subject-matter for lessons, also, in knowing how to present Socialist teaching to children.

We express the hope that the contents of this manual will help to overcome these difficulties.

Teachers should bear two principles in mind:—

(1) The prime object of our schools is to make intelligent and earnest Socialists.

(2) The basis of intelligent understanding of Socialism is the history of mankind.

Teachers should often refer to, and explain, a definition of Socialism, of which the following are examples:

"By Socialism we understand the system of "Society, the material basis of which is social pro- "duction for social use; that is, the production of all "the means of social existence—including all the

"necessaries and comforts of life—carried on by the "organised community for its own use collectively and "individually."

or

"Socialism is the co-operative ownership and con-"trol of the vital industries (connected with food, "clothing, housing, transport, etc.) and the means of "education by all the adults of a national community, "and it implies the abolition of rent, interest, profit "and the wages system."

Teachers should emphasise the difference between Socialism, as involving the end of the system of wages, interest, rent, dividends, and profits, and the social reform movements which merely aim at softening certain evils, while all the time maintaining the wages and profits system.

Bring into relief, at all stages of history (Primitive man, Antiquity, Middle Ages, Modern Period) the facts, so far as they are ascertainable, which illustrate the condition of the people, especially the proletariat, and (in past times) the slave classes. This will mean that, whether studying the primitive village life, or Greek or Roman life, or the life of Feudal Europe, or the life of the modern world, the teacher will constantly ask :—

Who owned the land?
Who worked the land?
Who produced the necessaries?
Who controlled the labourers?
Who owned the chief portion of the wealth?
What was the condition of the labourer as regards food, clothing, housing, leisure, freedom of movement, and education?

We tender our grateful thanks to the following comrades who have assisted in the preparation of this manual:—

Mr. F. J. Gould, the late Mr. J. J. Donaldson, M.A., Mr. Fred. Foster, Mrs. Clarice M'Nab Shaw, Miss A. Mathers, Mr. A. Fleming, Mrs. Telford, Mrs. Scarlett, Mr. G. Malton, and the members of the Education Bureau Committee.

THE NATIONAL COUNCIL.

September, 1923.

CHAPTER I.

Short History of the Movement.

THE Socialist Sunday Schools have arisen because of the need for some organised and systematic method of presenting the Socialist point of view to the young and rising generation. They are not concerned with policies—political or economic—but with social principles. They seek to create throughout the community, and especially amongst the working classes, a Socialist atmosphere. Their work is the building of Socialist ideals and ideas in the minds and lives of boys and girls, in the hope that later they may worthily take their share in building up a Socialist state of society. In this their two aims may be stated as being, viz.: (1) To teach the children to think for themselves; and (2) to feel themselves to be a part of a great community of workers. In short, the immediate purpose of the Socialist Sunday School, as an institution, is to supply the Socialist movement with fearless, capable and conscientious thinkers.

Probably the first definitely organised Socialist Sunday School in Britain was that opened in Battersea, London, in 1892 by Mary Gray. The British national movement, however, traces its origin to a school opened in Glasgow by the late Caroline Martyn and Archie M'Arthur.

From this school the movement has spread throughout the United Kingdom. There are now about 140 schools associated with the National Union, with an average attendance of 7000 children and 2000 adults.

The schools are grouped together in District Unions, the objects of which are to strengthen the schools by organising business and teachers' conferences, and to assist in opening new schools, as well as to distribute the literature of the movement within their areas.

The National Council of the British Socialist Sunday Schools was formed in 1909. Its aims are to help the schools in every way possible in their work to teach Socialism. The teaching is strictly non-theological in character, paying exclusive attention to the present life and its duties.

For ten years the District Unions alone were affiliated to the Council, but in 1920 the Constitution was amended to allow of direct school affiliation. By this change the interest in national work was widened, affiliated schools being now entitled to representation at the Annual Conference held each year at Easter.

The Council publishes literature of various kinds, including a monthly magazine, "The Young Socialist." This was first issued as a Glasgow publication in 1901, but is now the property of the National Council. An account of the general development of the work of the schools and their auxiliaries is given elsewhere.

The value and significance of the work done in our schools is recognised perhaps more by those outside the Socialist movement than those inside.

Our schools have received widespread recognition in the press, and it has been necessary for several

years past to appoint at our Annual National Conference two members to deal with press correspondence.

Whilst our aims are continually misrepresented, and many false accusations are made against our teaching, on the other hand, unsolicited press tributes have been given to the schools, such as: "The most powerful agency for Socialism is not the propaganda meeting at the street corner, but the quiet educational work of the Socialist Sunday School."

All the work of the schools has been done on a voluntary basis, and no history of the movement, however short, would be complete without mentioning the names of Mrs. Lizzie Glasier Foster, Alex. Gossip, John Searson, James Love, Alfred Russell, Mrs. Clarice M'Nab Shaw, D. D. Hopkinson, John Hirst, A. Arkell, Mrs. Edith Pearce, Mrs. Wainwright, Fred Foster, Miss May Westoby, Andrew Fleming, Fred Coates, Stanley Mayne, and James Simmons, as a few of the many Comrades who have given years of devoted service to the all important work of teaching the principles of Socialism to the coming generation.

CHAPTER II.

Statement of Principles.

1. THE BASIS OF WHAT WE TEACH.

ALMOST exactly three hundred years ago, Francis Bacon presented to the King his "Novum Organum," in which he explains what should be our method in seeking to add to our knowledge. This has since been developed into the recognised scientific method of exact observation and experiment. Conclusions are anticipated by reasoning, and these are tested and re-tested by further observation and experiment until finally some law is formulated. It is exactly by such a process that all the numerous laws of nature that we know of have been discovered. Newton's "Law of Gravitation," Kepler's "Laws about the Movements of the Planets," Boyle's "Law about Gases," and a long list of others too numerous to mention have all been established by this method. All the wonderful discoveries about electricity, the X-rays, radium, etc., are due to the application of the same principle. When once the "New Method" had been explained and men began to apply it, then human knowledge began to accumulate rapidly.

It may be asked, how did it come about that such a simple method should require to be explained? But we must remember that man, in his advance in civilisa-

tion has had to discover even the simplest things, and a new and precise method of acquiring knowledge was a very important discovery indeed. Before Bacon's time, learned men were engrossed in Greek and Latin, and instead of going direct to nature, they engaged in "empty speculation." Besides, they would have no idea of the wonderful discoveries that could be made and of the wonderful power such discoveries would give to man, and this might explain their indifference to the study of nature.

"Knowledge is power," and when man had discovered some of the laws of nature the next step, as Bacon himself pointed out, was to apply this knowledge to man's advantage. When investigation reveals how a plague is spread and we take steps accordingly to get rid of the scourge, we are simply practising what Bacon taught us. The innumerable inventions which followed in the wake of the advance in knowledge were also the result of the same practice.

In time the "New Method" was applied to all branches of study. The charm of White's "History of Selbourne" depends to some extent on the naive application of "Direct Observation" to natural history. When we compare White's "Natural History of Selbourne" (1789) with Darwin's "Origin of Species" (1859), we get some idea of the vast and rapid progress that man has made in learning since the "new method of inquiry" began to be employed.

The application of the "New Method" to the study of man himself has given us a fairly assured outline of the history of man from earliest times to the present, and we can now understand how his social customs, religions, virtues, etc., have developed to their present form. Naturally this is the branch of study

with which we are most concerned, and that is why it forms the subject of the " Course of Study " outlined by F. J. Gould for the " Young Socialist " Education Bureau. Of course only a few of the graphic touches from such a history can be given to the younger pupils of our schools.

All branches of human knowledge, however, are useful to us in our schools. All help, more or less, to train the mind in right and accurate methods of thinking.

It is this accumulation of accredited knowledge, gathered, tested and collated by the " New Method " that forms the basis of what we teach. Any " creed," " tenet " or " belief," depending upon some other source for its justification, falls outside the scope of the work in our schools.

The basis, therefore, of what we teach is really the case for the social ownership of the means of life, with all that attaches thereto and develops therefrom.

2. THE BASIS OF HOW WE TEACH.

Early in the nineteenth century, Froebel began teaching children by a new method. Before his time people seemed to think that the child's brain was a sort of empty vessel into which it was necessary to stuff and cram some fragments of knowledge. Froebel, on the contrary, considered that it was better for the child to observe and learn for himself as much as possible. In other words, instead of stuffing the child's brain, he thought of training the child to use his brain. This was a very important step in educational reform. A child who has been trained to observe and to think clearly is undoubtedly a better educated child than one

who " knows a lot " but " has not the brains to use it."

Now, what was Froebel's new system but the application of Bacon's " New Method " to education? If Bacon's method is the right method for man to adopt in his search for knowledge, then surely it is the right method to train a child to use. A child is just as delighted as a grown-up is to discover something new for himself. If he can observe and think out things for himself, he is exercising and strengthening his brain in the very best way possible. His brain is not a mere empty vessel, but an organ of the body which requires suitable exercise just as the muscles and the other organs of the body do.

This view of education is generally accepted to-day, although it would seem from " What is and What Might Be," by Edmond Holmes, that it is far from being universally practised. Generally speaking, it is in the so-called " Moral Lesson " that this method in education is forgotten or neglected. It is precisely in such a lesson that we particularly apply it. But more of this anon. It has always been recognised as the basis of our method in our schools. Indeed there is a " text "—so called for want of a better name—which in part runs, " Observe and think in order to discover the truth." So we see the " New Method," first explained by Francis Bacon, provides us with the basis of our method of education as it provides us with the subject-matter of education.

3. THE BASIS OF WHY WE TEACH.

It is not sufficient that a child should be well informed, nor is it sufficient that he should have a well-trained brain to observe correctly and form logical con-

clusions. There is something more required of him, and that is that he should " live up to " his knowledge and intelligence. In other words, he should use his knowledge and intelligence to the advantage and welfare of his fellow-beings. This, in fact, is the most important part of his whole education. All the rest of his education is only a means to this end. This end or aim in education is variously named. Some designate it by the term " character forming," others " citizenship " and so on, but all come to mean much the same, namely, that the aim of education is to enable the child to be an intelligent and worthy member of society. The old idea that each should consider himself alone is, generally speaking, fast falling into disrepute and becoming obsolete. **Needless to say, as Socialists, we have always taught that the highest form of life for the individual is only to be realised by raising the life of the whole community, and that, accordingly, a child's education should enable him, firstly, to know what human society is, its grand traditions, its virtues and its faults; secondly, his place in the cosmos; and, thirdly, how to work intelligently and conscientiously for the good of society.**

To induce the child to take an intelligent and conscientious part in the active service of social reform and reconstruction on a Socialistic basis is the reason why we teach. Any lesson specially directed to this end may be called a " moral " lesson.

The inspiration for this moral influence is obtained from the story of man's progress in civilisation and the lives of those who have worked for the common good.

The story of man's evolution reveals the growth of the social virtues. In the long ages past, through the struggle for existence, those tribes or communities

whose members possessed a higher degree of daring, fortitude, endurance, conscientiousness, loyalty, faithfulness, patriotism, generosity, love, etc., would tend to survive, and higher types of these virtues would appear in later generations. Man's progress has been along the lines of union and co-operation, and this progress is only possible when the social virtues have developed sufficiently.

The child is born with something of these virtues in his nature inherited from his ancestors, and it is our purpose to develop and strengthen them.

It is not without sacrifice that progress is maintained. From time to time the scientist, the doctor, or the social worker falls a victim to his work or is persecuted by interested parties.

Sometimes whole communities have to make enormous sacrifice to safeguard their traditions and ideals. Our early ancestors saw sacrifice on every hand, but did not understand the meaning of it. We understand more of the meaning, but this makes it none the easier to bear. But as knowledge increases, sacrifice becomes less and less necessary. For example, our ancestors were on occasions killed off by thousands by disease. Now science has rendered this needless. Similarly, as man learns the laws of fellowship, the need for sacrifice will diminish.

This altruism, patriotism, conscientiousness, or whatever it be called, is the spirit of the ages born of ceaseless endeavour after truth, and it is with this spirit that we seek to animate the minds of our scholars. But this moral instruction can little avail, unless it is directed to find its application in economics.

Sacrifice is not noble in itself, but only as a means to that great end—the end of the need for sacrifice.

Moral instruction must be directed so as to bring about a state of things in which mutual co-operation shall be shown to be not merely a " virtue," but the solution of all the problems that have made sacrifice meantime necessary. By making Poverty the cruel lot of the many and Luxury the unearned lot of the few, the rulers of mankind have succeeded in placing economic slavery upon the mass. These in their enforced ignorance engage indiscriminately in an individualistic struggle. The rulers thus prevent their solidarity ; they divide and conquer. This they are able to do by their control of economic power, which determines social conditions, i.e., relative freedom or slavery.

Economic power should therefore be distributed evenly so that all may share liberty, and it should be so controlled that the maximum of liberty, i.e., economic power, shall be obtained for the whole community, so that the production shall be equal to its full consumptive power, and be so distributed as to give freely to each individual all that he can or will consume.

That this maximum of production and distribution is easily available with a free use of scientific knowledge and natural resources is clear. Lord Leverhulme has demonstrated that modern science, with freedom of access to raw materials and the machinery resources available, could provide in a working week of one hour all that can be consumed. This cannot or will not be done until **Need** is made a sufficient " Demand " ; that is, that each individual shall be furnished with sufficient purchasing power to supply all his needs from the common stock on demand.

As Lord Randolph Churchill (Mr. Winston Churchill's father) once said : " Society is rotten at the top and at the bottom." This, however, is not so

much caused by a couple of millions at the top being willingly idle and a couple at the bottom unwillingly idle; it is because those at the top have too much spending power and those at the bottom too little. The former being in economic control of production and distribution, misuse it in order to monopolise the product. They cry a " halt " in production when their oversated palates can enjoy no more, whilst the latter, who own relatively nothing, slavishly obey and cease to produce lest they may no longer receive the crumbs that fall from their master's table.

The remedy is obviously for the many to take the control of economic power from the few and to distribute the product freely and fully to all. Under such a system the product would be so large and so easy and so secure that it would be impossible to fall out about the burdens of labour or the paucity of supply, for both these evils would have ceased to exist in a free commonwealth.

It is for economics to create morals, or rather to release their natural flow in the universal fellowship. This is our moral instruction.

CHAPTER 3.

How to Conduct a Socialist Sunday School.

EFFICIENCY POINTS FOR SCHOOL WORKERS.

AN agenda should, in every case, be drawn up prior to each meeting of the school, and the young people be assisted in every way to take part in school procedure.

Schools should start punctually.

A spirit of reverence for all the cause of Socialism entails demands of all of us—scholars and elders alike—a sense of order in the conduct of the school. The school should be divided into Classes wherever the premises and a sufficiency of teachers allow. Failing this, a " Sunbeam " Class of very small children may be formed. The separate Classes divide only at lesson time.

Open Sunday—A massed school is held one Sunday in each month.

The following school offices may be held by the scholars, viz. :—Minute Secretary, Magazine Secretary, Roll Book Secretary, and Song Book Collectors.

Adult Office-Bearers are :—Chairman, Secretary, and Treasurer. School Committees are to be composed of members (including elder scholars).

Sub-Committees should be—

1. Visitation Committee.
2. Recreation Committee.
3. Education Committee.

A list of speakers, with subjects (covering the whole session, if possible), should be obtained. An endeavour should be made to co-relate the subjects.

School Committee Meetings should take place monthly, preferably on a week-day evening; but failing this, after school on a Sunday convenient for receiving Union reports, etc

Teachers' Classes for the discussion and preparation of lessons should be held regularly.

Magazine Sunday is the first Sunday in the month. The new issue of the magazine is specially referred to. Scholars should be helped to understand the purpose and message of their magazine.

National Sunday is held on first Sunday in the year. A special subject and songs are adopted for the whole movement on this occasion.

AGENDA.

1. Opening Aspiration (children rise and repeat after Superintendent).
2. Song.
3. Roll Call. (The meaning of the "Builders' Roll" should occasionally be explained to the school, i.e., "Builders of the future city.")
4. The minutes of previous Sunday's gathering are read and endorsed. The purpose of this is to train the observation and memory of the young people in view of later Trade Union, Co-operative, and Socialist duties.
5. Song.

6. Precepts or Text. (Repeated separately from memory by the scholars and explained by teacher).
7. Recitations or other contributions by the Members.
8. Song.
9. Lesson—Address (maximum 20 minutes), children to be invited to answer questions as the lesson proceeds).
10. Announcements (including Birthday Card and greetings to any scholar) to be expressed by a young comrade on behalf of the school. Greetings and wishes to be sent to any scholar absent through illness.
11. Closing song and aspiration.

CHAPTER 4.

Lesson Suggestions for Teachers in Socialist Sunday Schools.

NOTE.

THESE suggestions for lessons do not claim to cover the whole ground of work in Socialist Sunday Schools. As will be seen, they deal mainly with elementary notions of Sociology and Economics, but it is hoped that they may be found useful for laying the foundations for higher studies in Socialism.

It was the intention of those who arranged the "Suggestions" to select from the great subject of Socialism only such matter as could be effectively presented to children, and only such matter as was not to be conveniently found in books in a form suitable for children's understanding. These two considerations necessarily limited the scope of the work, and therefore, on the one hand, there is nothing philosophical or even biological in the suggestions, and on the other hand there are no specific Moral lessons or Nature lessons or even Industrial lessons because it was considered that books on these subjects could be easily procured. Mr. F. J. Gould deals very thoroughly with moral lessons in several of his books, and as for nature lessons and industrial lessons, these are best given by comrades

who are fairly well versed in botany, geology, astronomy, physiology, or industrial history as the case may be.

The suggestions are less detailed towards the end because books can more readily be got to help us as we advance in our studies, but when books are mentioned, the teacher is expected to choose and present only such ideas as the children may be expected to comprehend.

As a rule it is only a small portion of each book that is of any use for elementary lessons.

The regular teachers in our Socialist Sunday Schools get suggestions for lessons in all sorts of books.

One has only to acquire the habit of thinking on the matter.

1st Series—"THE INDIVIDUAL AND SOCIETY."

1. **Solitary Life.**—Pictures from the life of Robinson Crusoe emphasise his loneliness—his helplessness, especially when ill—how glad he was to have Friday for a companion, etc. "Fellowship is Life," etc.

2. **Social Life.**—Help the child to realise that he does not live like Robinson Crusoe. He lives with others. His father and mother take care of him, his brothers and sisters play with him. He lives in a little "Society."

The Advantages of this Social Life.—The "Family" is the child's best known "Society." From this we can build up first notions of Social Life. A number of lessons may be given based on Family Life.

2nd Series.—"SOCIALISM IN THE FAMILY."

1. **Workers and Non-Workers.**—Who work in the family? Who do not work? and why do they not work?

When should Tommy go to work? Why should Tommy go to work?

Encourage the children to answer all such questions until they realise that all able-bodied members of the Family do work.

2. **Division of Labour.**—Daddy goes out to work. Mother works about the house. Mary does the sewing. Dick splits the sticks, etc. What is the advantage of this?

3. **Mutual Aid and Inter-dependence.**—These terms may not be used if the children are very young, but the ideas can be explained. Mother depends on Daddy bringing in the money. Daddy depends on Mother having the dinner ready, etc. Children supply numerous examples. They will understand the big terms all the better afterwards.

4. **Laws.**—Get the children to give some of the regulations their mothers make, e.g., " Put things back in their places." "Go to bed at 8 o'clock," etc. These are little " Laws." Who makes them? Who obeys them? What is the advantage of them? etc. Show that Social Life would be impossible without some such regulations, written or unwritten.

5. **Common Property and Private Property.**—The term " Common " will require a little explanation. We speak of a " common " stair and a " common " flower. When the children understand the meaning we wish the term to have in our lesson, then get them to name the things which the Family make " common," use of, e.g., the table, sitting room, the chairs, etc., then things which are kept for " private " use. Try to elicit why certain things are used in common and other things in private. This last point may be too difficult for young children, and may be omitted.

6. **Altruism.**—For whom does Daddy work? and Mother? Elicit that all who work in the family do so for the benefit of all the members of the family. "Each for all and all for each," e.g., Daddy earns the money to buy things for the dinner, Mother cooks the dinner, Mary sets the table. All sit round the table and enjoy the dinner. "Social production and Social enjoyment." Other lessons of a similar nature can be devised. The object of each lesson will be to give first notions of very important principles, and a first acquaintance with many important terms which the child must understand if he is to learn about Society as it is, and the Socialist's ideal Society. In such lessons the children are encouraged to do most of the talking. We are speaking of the family—a form of society which they generally know very well. We work from the known to the unknown, and thus lay the foundations for future lessons. There is enough "Practical Socialism" in every decent family to provide a foundation for building up future notions in the child's mind of an "Ideal Society of Humanity."

3rd Series.—WHAT THE "FAMILY" RECOGNISES AS THE INDIVIDUAL'S RIGHTS.

In this series we are still building on the child's knowledge of family life.

1. **The Right to Life.**—What do you think is the chief concern of the family? Why does Daddy work? When does the Mother worry most? What is the saddest event that can happen in the family? From such like questions elicit that the first concern of the family is to maintain the life of each of its members. It is recognised that each member has a right to life.

2. **The Right to Food, Clothes, and Shelter.**—What must each member have if he is to have life? Make clear the requirements for existence at least, e.g., food, clothes and shelter. Make it clear that it is the first concern of the family to provide these to all its members.

3. **The Obligation to Work and the Right to Work.**—What must be done to supply the family with the required food, etc.? Make it clear that all the able-bodied members in the family work to provide for themselves and the others. Does Tommy ever require to look for work? Within the family circle—No.

4. **Education.**—What does Tommy need to know before he can go out to work? A chat with the children about the school and what they learn there. Then about apprentices and the different trades and what has to be learned after school days. All this is "education." If a boy has a right to life, and if he should work to provide for himself and others, then he has a right to education. Keep revising to show the logical sequence. Within the family circle Tommy learns how to help from his parents and his brothers and sisters. They give him his education for work in the family.

5. **Tools.**—Get the children to name some. What are tools? Elicit that if Tommy is to work, then he must have the use of tools. Again, note that within the family circle Tommy is provided with tools to work with, e.g., axe, hammer, etc.

6. **Land.**—Tommy also needs the use of Land. Why? The answers here will be numerous and varied, and the lessons will proceed as the children's answers direct it. N.B.—The point here is that Tommy is provided with the use of land. The fact that his father has to pay rent for it does not concern us here.

7. **Capital.**—Even after Tommy has started to work he requires to be supplied with necessary things until he begins to get the reward of his work. What he requires to keep him going may be termed " Capital." This will give a first idea of what capital really is. This series of lessons might now be revised and a summary put on the blackboard. The logical connection should always be borne in mind. Make it clear that it is inconsistent to grant that a member of the family has a right to life, and then deny him any of the other " rights " mentioned.

4th Series—THE NATION AND THE INDIVIDUAL'S RIGHTS.

In this series we compare what takes place in the " Little Society "—the Family—with what takes place in the " Big Society "—the Nation.

1. **Introduction.**—A chat about the Big Family. We live in the same country (map required). We speak the same language. We live under the same laws. We form a Big Family.

2. **The Right to Life.**—What happens in this country when one person kills another? Why all this bother about discovering the murderer? Are you allowed to take your own life? Why? From such considerations we can show that in one way the Big Family considers life very precious. It really grants that all have a right to life.

3. **The Right to Food, etc.**—Does any member of the nation ever lack food, clothes, etc.? What does the nation do for these members? (First notions about the poor house). So the Big Family does a little to supply food, etc., to its members. But it does not recognise that this is its first duty as the Little Family does. This

is the great difference between the Little Society and the Big Society.

4. **The Right to Work.**—Is any member of the Big Family ever out of work? Does the nation try to provide him with work? (How little it does!) A chat about the Labour Bureau. First notions of these. So the nation partly recognises its duty here. Who suffer when daddy is "out of work"? Little ones may die of want at such a time. So the Big Family does not always grant life, for it does not grant this "right to work." **Note.**—"My Right to Work," by R. B. Suthers; "Clarion Press," 6d., suggests many useful lessons.

5. **The Right to Education.**—This lesson will be an extension of No. 4 of the 3rd Series. Such questions as: Who build the schools? Who enforces the education? Who pays for it? etc., will arise here to make it plain that it is a concern of the Big Family. But again the Big Family falls short of its duty. It does not provide all the education Tommy requires before he can start work. Technical and Trade Classes.

6. **The Right to the Use of Tools.**—Name some of the most important big tools, steamers, railways, factories, etc. Does Tommy get the use of these? That depends upon the owners. Who are they? First notions of Private Ownership of things needed by all. Elicit that the Big Family does not concern itself with this duty except that it interferes a little in hard cases. First notions of Factory Laws. Stories from the life of Lord Shaftesbury.

7. **The Right to the Use of Land.**—Similar to the lesson above. Again the nation only helps a little. First notions about some of the recent laws about small holdings, etc. Dependence on the owners.

8. **The Right to the Use of Capital.**—Revise what is meant by capital, viz., What is required to start the workers and keep them at least till they get the fruits of their labour. Take a simple example, e.g., a boot factory. The workers cannot get started to work till the factory is built and stocked with machinery, etc. Again elicit dependence on owners. Introduce the name "Capitalist." The nation does not consider it one of its duties to provide members with the use of capital. This series of lessons should be revised and the black board should show the comparison—on the one side what the little family provides, and on the other what the nation provides.

The Little Family provides	The Big Family provides
1. Life.	1. Life.
2. Food, etc., to all.	2. Foods, etc., only to destitute.
3. Work within its limits.	3. Work only when it helps through Labour Bureau.
4. Education ,, ,,	4. Education : Elementary.
5. Tools ,, ,,	5. No use of Tools.
6. Land ,, ,,	6. No use of Land.
7. Capital ,, ,,	7. No use of Capital.

Socialists wish these two to be very much alike. A child's definition of Socialism may be worked out here, e.g., the nation should be like a big family and provide all its members with these necessary things—life, food, etc., work, education, and the use of tools, land and capital. Compare this with the declaration, "We desire to work together as brothers and sisters, etc." When this foundation of justice has been laid, then the spirit of love will have a chance to prevail. Always keep in view that injustice between members of a family

is an obstacle to love between members. Justice must therefore be the foundation if love is to be the spirit of the family.

5th SERIES.

1. **Introduction.**—Why does the nation not grant what the Little Family grants? Elicit that it cannot so long as the land, machinery and capital are privately owned by individuals who alone can grant the use of them. These individuals have a monopoly. To explain this word take simple examples, e.g., a boy sometimes " monopolises " the ball at football. Children furnish other examples. " The Wonderful Nut Tree " in F. J. Gould's " Pages for Young Socialists " and " Mother's Pie " in the " Y.S." Magazine for 1908 are based on the power of monopoly.

2. **Monópolies Granted by Royalty.**—To whom were they granted? Why? What happened to them in the end? Why? This lesson will give some idea of the evil results of allowing monopolies. Any good history of the Stuarts will give the necessary details.

3. **Modern Monopolies**: Land, Machinery, and Capital.—Same evil results as in the above lesson. Elicit that these monopolies enable the monopolists to live on the labours of others. Injustice. What must be done? What Socialists desire: Common Ownership.

6th Series—MONOPOLY IN LAND.

1. **Who Made the Land?**—" The Origin of the World," by Macmillan, might be useful in supplying the answer, and a little geology (useful books by Archibald Geikie) will help the children to understand how Nature has made the soil, the clay, the limestone, the coal, and many of the other useful contents of the earth. The earth is Nature's storehouse, and man has

slowly learned to use the different things in the store-house. A very elementary lesson on this subject could be given if thought advisable. It might be entitled "From Stone to Steel," "From Paleolith to Motor Car." For very young children the earth might be compared with mother's press, which contains all the good things for the table. This paragraph really contains several lessons.

2. **What Do We Get from the Land?**—A revised lesson for the most part emphasising the fact that the earth is the one source of all the things man needs. Easily elicited by considering where all the things we use ultimately come from.

3. **Who Makes Use of the Land?**—All of us in general, but the farmer and miner in particular. The point here is that the so-called owner does not make particular use of it.

4. **Who Need the Use of the Land?**—Emphasise the fact that all of us need the use of it.

5. **How Much Land do we have?**—Make it clear that the nation has only a limited supply of land.

6. **Should Land be Privately Owned?**—From the foregoing lessons we should be better able to understand why land should not be privately owned. The owner cannot claim it because he made it. He does not make particular use of it. All of us need it. The supply is limited. Compare his claim to the claim a man has to a thing he has made, e.g., a basket, to a thing he habitually uses, e.g., a seat in the schoolroom; to a thing he needs particularly, e.g., crutches, to a thing of which the supply is not particularly limited, e.g., a pen. These four points cover most of the grounds upon which ownership of a thing is generally claimed.

Note.—Claims based on purchase, presentation or inheritance are of course in this case not valid. The question in each case is, Has the original so-called owner the right to sell, present, or bequeath the land? The "History of Politics," by Jenks, gives a summary of the evolution of ownership.

7. **The Origin of Ownership in Land.**—A simple lesson in Evolution.

(a) Hunting Times—When the land belonged to no one.

(b) Tribal Times—When the pastures may have belonged to the tribe.

(c) Feudal Times—When the king was supposed to hold the land in God's name.

(d) Recent Times—When the king gave grants of land to his favourites and the latter added to their estates by enclosing parts of the "commons."

(e) Modern Times—When the land for the most part belongs to the descendants of the above.

8. **The Power of the Modern Landlord.**—How he lives on the labour of others, Rent, Feu-duty, Royalties, etc.

9. **The Socialist's Ideal.**—Common ownership of land. The justice of it, and the advantages of it.

10. **Endeavours being made to counteract the Evils of Private Ownership of Land.** The Land League. "Back to the Land." Small Holdings. Allotments, etc.

7th Series—MONOPOLY OF MACHINERY.

1. **Handwork.**—Graphic sketches of life previous to the invention of machinery. Pictures of Babylonian, Egyptian and Grecian handwork.

2. **The Invention of Tools.**—Simple lessons in Evolution, e.g., "From Stick to Rifle"; "From grass plaiting to cloth weaving"; "From cave to tenement," etc. In these elementary lessons only one line of evolution should occupy the child's attention at a time, and in this case we want principally to illustrate how men gradually learned to make use of the things in nature's storehouse.

3. **What is a Tool or a Machine?**—What is the advantage of a machine? Who discovered and invented our tools and machines? The numerous discoverers and inventors of the past whose names are unknown. Stories of the more recent inventors and their inventions (any good book on Industrial History will provide the necessary details). Elicit that our tools and machines are Man's Gift to Man, just as the earth and all its treasures may be called Nature's Gift to Man. **Note.**—We might here refer back to Robinson Crusoe and show that in a sense he was not all alone, for he had tools and ideas, both of which are the outcome of centuries of Social Life.

4. **Rewarding Inventors.**—Avoid subtleties here and elicit merely that we cannot possibly reward the thousands of nameless inventors of the past, but that we try to reward living inventors by granting them patent "rights." **Note.**—Chapter IV. of "Britain for the British," by Robt. Blatchford, suggests a good lesson here.

5. **The Change from Hand work to Machine work.**—Graphic sketches to give first impressions of the great Industrial Revolution. Any good work on Industrial History will furnish the details, but for children we keep to simple stories and avoid abstractions and generalisations.

6. **The Factory System.**—Take a simple example of a factory, e.g., a boot factory. Show how it is started and worked, and explain such terms as capital outlay, workers' wages, masters' profits, etc.

7. **Who Should Own the Machines?**—Revise to remind pupils that it was the workers of the past who gave us their discoveries. So the workers of the present have equal rights to the use of machines. Machines are a communal or social production, and therefore should be communally or socially owned and used.

8. **The Socialist's Ideal.**—Machines to be owned in common and used for common weal. No such things as profits for mere owners. The Navy might be cited as an example of common ownership of machines. Municipal Tramways may suit even better. Lessons on the Nationalisation of Railways may be considered useful here. (There are many useful books on this subject).

8th Series—MONOPOLY OF CAPITAL.

1. **Exchange.**—Barter (compare boys "swopping" at school). The need for a medium of exchange. The various things that have been used in different countries as mediums of exchange. Why precious metals came to be used as such. They represent much wealth in little bulk. The consequence—a greater power of storing up wealth or what represents wealth. The story of Lycurgus and his iron money. A simple lesson on the evolution of the power to store up wealth might be useful here, e.g., In hunting times—no great power to store up wealth. In patriarchal times—flocks and herds. In mediæval times—barns full of grain (story of Halto). In modern times—money in the bank, investments, millionaires.

2. **Coins.**—The modern form of money. The reason. The need for guaranteed weight and purity in the metals used.

3. **Paper Money.**—This is a step further in the evolution. The big family guarantees the exchange value. This may be too difficult for the little ones, and may be omitted.

4. **The Representative Nature of Money.**—Except as a medium of exchange, money is not, in itself, wealth. The story of the hungry Arab finding a bag of pearls in the desert (Chapter XX. of "Pages for Young Socialists") will suggest lessons here.

5. **Money as Capital.**—Return to the example of the boot factory. The money required to build and stock the factory is generally called "Capital." This may represent a certain amount of wealth. Who made this wealth? Workers in the past. Their labour has, in a sense, been accumulated and stored up in other hands by means of money. To whom should this capital belong? It may be called the workers' gift to the workers.

6. **Summary of the Foregoing Lessons.**—The following stories may be used for this: (a) Some boys cast on a desert island wish to build themselves a hut. They collect enough food for a week to keep them going while they build. This store of food is their "capital." N.B.—Their capital is their stored-up labour. They made it, they owned it, they made the hut and they owned the hut. All in common.

(b) The Baron's Castle: The baron's serfs stock his barns with foodstuffs and cloth stuffs, etc. Then they build the castle while they live on what they stored up. N.B.—The workers stored up the "capital," the baron owned the "capital," the workers built the castle, the baron owned the castle.

(c) The Duke's Palace: The Duke accumulates rent from his tenants, and with this he pays the builders' wages. N.B.—The tenant workers provide the "capital," the Duke owns the "capital," the builders build the palace, the Duke owns the palace. This might be represented on the black board in graphic form thus:—

Duke

Rent Wages

Tenant Builders

Here it is obvious that the tenants' rent provide the builders' wages for building the Duke's Palace.

(d) The Capitalist's Factory: Similar to the foregoing, only in this case we do not generally know whose labour the capital represents. But it must be that of some workers in the past. Summarise to make clear that when the stored-up labour or capital becomes owned by an individual, then he also owns the wealth produced by means of the capital.

7. **The Socialist's Ideal.**—Common ownership of capital in the sense of that part of the stored-up labour of past workers that is used for further production.

8. **Price and Value.**—Some ideas of these may be given to older pupils and Robert Owen's "Labour Notes" explained. Accounts might be given of some of the attempts that have been made to get the workers to supply their own capital and possess their further produce.

9th Series—THE POWER OF MONOPOLISTS.

1. **Ruling Power**: The Evolution of Leaders.

(a) Hunting Times—Aristocracy of skill.

(b) Tribal Times—Aristocracy of blood.

(c) Feudal Times—Aristocracy of military power.

(d) Recent Times—Aristocracy of land owners.

(e) Modern Times—Aristocracy of machine and money owners.

Note.—"History of Politics," by Edward Jenks (Dent & Son, 1/-) will help here.

2. **Laws of the Nation.**—How these are made and the power of the monopolists to "hedge their rights." The following terms might be explained—Parliament, voting, representative, referendum, etc.

3. **The Socialist's Ideal.**—An educated people really making their own laws, governing themselves in the interests of all.

4. **Power of the Press.**—How a paper is printed. How the monopolist or capitalist controls it. Public opinion.

5. **Monopolist's Control of Education in School and Church.**—How a boy is taught to make his way in the world. Smile's "Self Help." Individualism versus Collectivism.

6. **Social Power.**—The King and Court. Fashions. The poorer "ape" their "betters." Flunkeyism. Social standing of the idle capitalist compared with that of the "honest working man."

7. **Socialist's Ideal.**—Honour to all who aim for the common good. "Remember that all the good things, etc." "Honour all men, etc." "Sense and worth o'er a' the earth."

10th Series—THE PRESENT SYSTEM.

1. **Its Evils.**—The individual's loss of rights. Competition instead of co-operation. Production for profit instead of for common good. Waste. Mal-distribution of wealth. Physical and moral effects. Human nature and environment.

2. **Things that show its Failure.**—The necessity for the "Factory Acts." The Poor Law. The struggle to get Sanitation Acts through Parliament. The need for charities, public and private. Attention may be drawn to the fact that, under the present system, no provision is made for a widow with a young family—except through the Poor Law and charities.

3. **Efforts to Right the Wrongs.**—Reformers (Biographies of Robt. Owen, Wm. Morris, Caroline Martin, and many others), Rebellions, Chartists, Trade Unions, Strikes, Co-operative Societies, Land League, Workers' Political Organisations, Evolution of the idea of Socialism (Brougham Villier's "History of Socialism" may help here).

4. **Things already partly Socialised.**—The Navy, the Post Office, the Public Roads (the evolution of the public highways makes a very simple and useful lesson). Municipal Undertakings. ("Mind your own business," by R. B. Suthers).

5. **How to Help.**—The need for knowledge. Education, Power to reason, Conviction, Courage, Victimisation, Love of Truth, Love of Fellow-men.

6. **The Socialist's Ideal Society.**—Here we gather together all the ideals mentioned in previous lessons and form some sort of complete ideal. All able-bodied members work. All members are provided with the means of life. Common ownership of the means of production. The co-operative use of these for the general welfare. Each member fully educated to take his place in the social organisation. All to have a right to help in making the laws.

The Golden City.—Justice the Foundation, Love the Spirit.

CHAPTER 4.

Life of Robert Owen.

Lesson Suggestions (continued).

THE following course of lessons has been prepared by the Young Socialist Education Bureau. The "Life of Robert Owen" is the subject chosen. It is more suitable for youths and adults, but in the hands of skilful teachers may be adapted for children.

The course lends itself to the teaching of Industrial History, Socialism, Co-operation, etc. The bare outlines are given, leaving it to the teachers to deal with the material in their own way. The text-book will cover the whole course. The additional readings are given for those who wish to enlarge on the points raised.

Whilst leaving it to the teachers to use the subject in their own way, suggestions have been made which may help them to adapt the lessons to children.

Children learn best by doing things, and whilst being told the story of the boyhood of Robert Owen, use can be made of drawing materials, crayons, brown paper, plasticene, raffia, blocks, pictures, etc., to illustrate the lessons.

Allow children to draw a house similar to that in which Owen was born, also pillar box to show how his father worked in spare time to get money for Robert's education. Show pictures of stage coach and compare

with motor cars. Have shop in class, if possible, and teach the lesson by differentiating between honest and dishonest dealing.

Show pictures of cottage life and town life to-day, and the difference in the development of country and town child.

Teach lessons of observation by telling simple stories of child life of James Watt, also the injustice of the dire poverty of Crompton.

Show pictures of slum life and life of wealthy children.

ROBERT OWEN.

Text Book: "Life of Robert Owen," by Lloyd Jones, 5/-; Sonneschein & Co.

LESSON 1.

Show the fallacy of the "Great Man" theory of history.

Chap. 1, Born 1771. Boyhood—Fond of reading—Journey to London—Day of Coaches—His employers and their influence—Shop life—Three classes of trade.

LESSON 2.

Text book, end of chap. 1—chap. 2. Supplementary readings:—Industrial Revolution (C. Beard), chap. 1; A Worker looks at History (Mark Starr), chap. 15; Capital (Marx), chap. 14; The People's Marx (Bernhardt), chap. 9; The Condition of the Working Class in England in 1844 (Introduction).

The Industrial Revolution—Change from hand labour to machine production—Show illustrations or models of old and new methods—Effect on prices and

handicrafts—Owen's change—His success. **(Note—** The conditions produce the man, and not the man the conditions).

LESSON 3.

Text book, chap. 3. Supplementary readings:—The Industrial Revolution, chap. 2; A Worker looks at History, chap. 16; Industrial History of England, p. 5, chap. 2; Capital, chap. 15; The People's Marx, chap. 10.

Displacement of man by machine—Inventions of Watt, Hargreaves, Arkwright, Crompton—(Note the properties of steam known to ancient Egyptians)—Crompton died in poverty—Social conditions prior to 1770—Home industries: pack horses—New methods: growth of trade, and poverty.

LESSON 4.

Text book, chap. 4. Supplementary readings:—Industrial Revolution, chap. 3; Industrial History of England, p. 5, chap. 4; The Factory System (R. W. Cooke Taylor), chap. 3; The People's Marx, chap. 10; Capital, chap. 31.

Machines and cheaper labour—Parents and child labour: Pauper children—Inhuman treatment—Manchester Board of Health—"Rights" of Capital—Apologists of Capitalism—Attitude of Workers—First Factory Act, 1802—Owen and the people.

LESSON 5.

Text book, chap. 5. Supplementary readings:—Industrial Revolution, chap. 2, section 10; Story of Rapid Transit (B. Wilson), Newnes' series.

Owen's value to Capitalists; not a dreamer—Journey to Glasgow—Library and Philosophical Society—Owen and Fulton.

LESSON 6.

Text book, chaps. 6 and 7.

Owen and Miss Dale—Visit to New Lanark—Meeting with David Dale—Offer to buy New Lanark—Marriage: Scottish custom—Conditions at New Lanark and plans.

LESSON 7.

Text book, chap. 8.

The new employer and his policy—Cash and credit; the new stores—Suspicion gives way to goodwill—Shortage of cotton: Owen's policy.

LESSON 8.

Text book, chap. 9-10. Supplementary reading:—Any book on scientific management.

Relations with David Dale—Factory organisation. (Note the similarity of Owen's methods and those of modern advocates of scientific management)—From Black to White—Care of infants: the local minister.

LESSON 9.

Text book, chap. 11.

Trouble with partners—New partners: opposition to innovations—More partner troubles: their "integrity"—Profits and welfare: Infant School.

LESSON 10.

Text book, chap. 12. Supplementary reading:—Condition of the Working Classes, chap. 6.

Owen's theories—Conditions make or mar the man —Importance of education—Degradation of workers— Law and religion—Internationalism.

LESSON 11.

Text book, chap. 13. Supplementary reading:— Not Guilty (R. Blatchford); How it can be done (J. Richardson).

The Lack of Education—The Factory Schools— Attempts at Education wasted—Owen's "fundamental facts": (1) Temperament and environment; (2) Will; (3) Action; (4) Differences of temperament; (5) The possibilities of mankind.

LESSON 12.

Text book, chap. 14. Supplementary reading:— Present-day Applications of Psychology, C. S. Myers (Methuen 1/-); The State in its relation to education (H. Craik), chap. 1.

New Lanark school—Teaching of infants—Love your schoolfellows—Geography; learning a pleasure— Dancing, military exercise, and singing—Visitors (Note, whilst they approved, it stopped there)—Children of the rich and poor—care of machinery and human beings.

LESSON 13.

Text book, chap. 15. Supplementary readings:— Capital (K. Marx), chap. 10, section 5; Condition of Working Class in 1844, chap. 6; The Factory System (R. W. Cooke Taylor), chap. 2.

Attitude of manufacturers to legislation—Hypocrisy of employers—Workers' welfare and profit—Increase of pauperism—British and Foreign Philanthropic Society—Opinions of New Lanark—Comparison with other cotton districts.

LESSON 14.

Text book, chap. 16. Supplementary readings:—Puritanism (Clarence Meily), chaps. 4 and 6; Moral Instruction (F. J. Gould), page 15 to 25; Religion in Politics (Ponsonby), chap. 5.

Wm. Allen, Quaker—Narrow views—Committee on Owen's "infidel opinions"—The worker's address—Allen and New Lanark minister—His interference in school management—Naked legs.

LESSON 15.

Text book, chap. 17. Supplementary readings:—The Skilled Labourer (J. L. Hammond), chap. 4 and 10; Outlines of History (W. W. Craik), chap. 3; History of Trade Unionism (S. Webb), chap. 2; A Worker looks at history, chap. 16.

Owen and docile workers—Wellbeing "pays"—Punishment and criminals—Lack of newspapers—Combination illegal—The Luddites—Opposition of rich to progress—Owen leaves New Lanark.

LESSON 16.

Text book, chap. 18. Supplementary readings:—Marx on Cheapness (Kerr & Co.); The Skilled Labourer (Hammond), chap. 4; The Story of the Cotton Plant.

Results of Owen's experiment—Financial, Moral—Much wants more—Owen's memorial to manufacturers—Growth of cotton trade—Analysis of trade.

LESSON 17.

Text book, chap. 19. Supplementary readings:—The Skilled Labourer (Hammond), chap. 10; Condition of the Working Class (F. Engles), chap. 6; Evolution of Modern Capitalism (J. A. Hobson), chap. 13.

The Ludd riots—Welfare and profit—Conditions in factories—Hours of labour; Atmosphere—Food; Housing conditions—Effect on operatives; factory owners—Factory Workers and West Indian slavery—Appeal to manufacturers—Free trade, popular—Factory legislation, unpopular.

LESSON 18.

Text book, chap. 20. Supplementary readings:—Capital (K. Marx), chap. 10, section 6; Industry in England (H. de Gibbins), chap. 23; English Social Reformers (H. de Gibbins), chap. 4.

Visit to London—Proposed reforms—Child slaves—State interference—Apathy of workers—Sir Robert Peel's insincerity—Owen's opinion of public men—Provisions of the Act of 1819—Prophesies of ruin.

LESSON 19.

Text book, chap. 21. Supplementary readings:—Merrie England (R. Blatchford); How it can be done (Richardson); Communist Manifesto (Marx and Engels); Corn Laws (M. A. M. Marks); The Nation's Wealth (L. G. C. Money).

Moral effect of factory system—Migration from agriculture to manufacture—Economic foundations of society determine its other aspects—Corn Laws—Virtue or vice—Work not doles—Carlyle on Poor-law system—Growth of wealth and poverty—The power to produce—Can England feed herself?

LESSON 20.

Text book, chap. 22. Supplementary reading:—Industrial History of England (H. de Gibbins), period 5, chap. 4.

Owen and the working class—The power of the press—Note Owen's hope of the rich—Attempt to popularise abolition of pauperism—Challenge to opponents —Antagonism of " Reformers "—Landlords favour factory reform—Capitalists favour land reform—Owen's indictment—Malthusianism.

LESSON 21.

Text book, chap. 23. Supplementary readings :— Communist Manifesto (Marx and Engels); Religion in Politics (Ponsonby), chap. 2.

Owen's views on religion—His tolerance—Mrs. Owen's belief—Origin of religious belief.

" The traditions of all past generations weighs like an alp upon the brain of the living " (Eighteenth Brumaire, Karl Marx)—Wars of religion—The need for broader outlook—Religious disabilities—Free Will—Laws of Nature (Note the limited knowledge of the period)—Happiness for all.

LESSON 22.

Text book, chap. 24. Supplementary readings :— The Nation's Wealth (L. G. C. Money), chap. 9; Commercial Crises (H. M. Hyndman); Economics of Socialism (Hyndman), chap. 5; Religion in Politics (Ponsonby), chap. 4.

M. Say and calumnies—Visit to France and Switzerland—Memorial to governments of Europe and America—The possibilities of wealth production—The waste of war—Starving in the midst of plenty—Appeal to ruling classes.

LESSON 23.

Text book, chap. 25 and 26. Supplementary reading :—Socialism, Utopian and Scientific (F. Engels).

Prejudice against new ideas—First appeal to working class—Reason not emotion—Inquiries but no action —Report of deputation—Effect of environment—Duke of Kent and New Lanark.

LESSON 24.

Text book, chap. 27. Supplementary readings :— Social Environment and Moral Progress (A. R. Wallace); Ethics (Karl Kautsky), chap. 5; Peterloo (C. A. Glyde); Town Labourer (Hammond), page 89.

Truth not popular—Failure of rich forces Owen to appeal to the workers—Owen's activity against injustice —Compare Owen's opinions regarding causes of right and wrong with Wallace and Kautsky—Discontent— Peace, not war.

LESSON 25.

Text book, chap. 28. Supplementary reading :— Fields, Factories and Workshops (P. Kropotkin).

Theories based on observation—" Abuse when argument fails "—Owen and agrculturists—Rates and taxes v. public welfare—Not a politician—Peace, retrenchment and reform—Authorities and emigration—The improvement of agriculture—Export of machinery— Election address.

LESSON 26.

Text book, chap. 29. Supplementary readings :— Irish Nationality (Mrs. J. R. Green); Labour in Irish History (James Connolly).

Visit to Ireland—Conditions of the people—The Irish Question—Religious divisions—Land laws—Irish dependence on agriculture—Evictions, rack rents— Effects of crop failure—Visit to America—Congress and Owen's proposals—Dollars and cents; L.S.D.—Colony experiment; its failure.

LESSON 27.

Text book, chap. 30-31.

Visit to West Indies and South America—Difficulties of travelling—Meeting the President—The Government's offer—Owen's desire for peace—Attempt to reconcile English and Roman Church—Debate, Owen's method—Faith in the Government—The difficulties of Colonies—Increasing Wealth and Poverty.

CHAPTER 5.

Model Syllabuses of Lessons.

CHILDREN FROM 8 TO 10 YEARS.

General Plan.

THE plan upon which the scheme is based is that the Human race is a family and Nature the mother. Land, minerals, etc., are gifts of nature to her children, who all have equal rights to them.

Work is necessary to extract wealth from these gifts, and therefore all should work.

The History and Industries series are intended to show how man gradually learned through the ages to make more and more use of the gifts of nature, and how these gifts, together with the fruits drawn from them, have fallen into the hands of the few.

Sept. —Welcome. Explanations, etc.
—Autumn. Nature Studies.
—Cave Boy.
— Forests; Wood and its uses.

Oct. —A Happy Family. Workers, etc.
—The Human Race; Mother Nature's Family.
—Hut Boy.
—Coal; its Formation and Mining.
—Courage; Stories of Brave Deeds.

Nov.	Clan Boy; Union among Individuals.
	—Competition and Co-operation.
	—Metals; Smelting of the simpler ores.
	—Stories from the life of Galileo.
Dec.	—Winter; stories from Nature.
	—Iron Industry.
	—Slave Boy; Chattel Slavery.
	—Origin of Christmas Rejoicings.
Jan.	—National Sunday.
	—Unemployment; Waste and Hardship
	—Page Boy.
	—Lessons from Burns.
	—Kindness to Animals.
Feb.	—Quarries; Stone and its uses.
	—'Prentice Boy; Guilds, Handworkers.
	—Character.
	—The Farmer; Land and its uses.
Mar.	—Spring; Stories from Nature.
	—Wage-earning boy; Machinery.
	—Factory Life.
	—Stories from the life of Lord Shaftesbury.
April	—Sources of Wealth.
	—Distribution of Wealth.
	—Machinery; Modern Wonders.
	—Printing; the Story of a Book.
May	—May-Day.
	—Print; the Storehouse of Knowledge.
	—Review of History Lessons.
	—Patriotism; Pride and Love.
	—Nations; War.
June	—Stories from the Life of Robert Owen.
	—Review of Industries Series.
	—The Golden City.
	—Summary of Teaching of Lessons.

CHILDREN FROM 10 TO 12 YEARS.

General Plan.

One nature lesson, one industrial lesson, and two historical lessons each month; general lesson taken on fifth Sunday when such arises.

Sept. —Nature Lesson. The Ant (workers in nature).
—Historical. The Young Greek.
—Industrial. The Sailor.
—Historical. The Young Greek.
—Nature. The Beaver (workers in nature).
—Historical. The Young Roman.
—Industrial. The Ploughman.
—Historical. The Young Roman.
—General. Temperance.

Nov. —Nature. The Fir.
—Historical. The Young Briton.
—Industrial. The Fisherman.
—Historical. The Young Saxon.

Dec. —Nature. The Oak.
—Historical. The Young Viking.
—Industrial. The Miner.
—Historical. The Young Norman.

Jan. —National Sunday.
—Historical. Life at a Norman Castle
—Industrial. The Factory Worker.
—Historical. The Young Scot.
—General. The Origin of Names.

Feb. —Nature. Rocks.
—Historical. The Young Crusader.
—Industrial. The Railway Worker.
—Historical. The Young Yeoman.

Mar. —Nature. Work of the Sea.
—Historical. The Young Guildsman.

Mar. -Industrial. The Carpenter.
—Historical. Travels of Marco Polo.
April —Nature. The Sun.
-Historical. Voyages of Columbus.
—Industrial. The Builder.
—Historical. Voyages of Cabot.
May —May Day.
—Historical. The Young Venturer.
—Industrial. The Blacksmith.
—Historical—The Young Roundhead.
—General. How Towns Grow.
June —Nature; The Young Wolf.
—Historical. The Young Peasant.
—Industrial. The Doctor.
—Historical. The Young Townsman.

CHILDREN FROM 12 TO 14 YEARS.

General Plan.

One History lesson, one Biography lesson, one Nature lesson, and one lesson dealing with Economics or Industrial life each month; special lessons being given as occasion arises.

Sept. —Opening Sunday.
—History. The Story of Coo (Stone Age).
—Biography. Galileo.
—Nature Study. Fruits and Nuts.
Oct. -Greatest Thing in the World. Love.
-History. The Story of Kablu (our Aryan Ancestors).
—Biography. William Morris.
—Nature. The Falling of the Leaves.
—Industrial Life. The Miner.
Nov. -Interdependence of Nations.
—History. The Story of Darius (Persian Life).

Nov. —Biography. Chicago Martyrs.
—Nature Study. The Wonders of the Heavens.

Dec. —Economics. **Our** Country (Land monopoly).
—History. The Story of Cleon (Greek Life).
—Biography. Socrates.
—Nature. Snow.

Jan. —National Sunday.
—History. The Story of Horatius (Roman Life).
—Nature. The Work of a River.
—Burns' Sunday.
—Industrial Life. The Pottery Workers.

Feb. —Musical Sunday.
—History. The Story of Wulf (Our Saxon Forefathers).
—Biography. Caroline Martyn.
—Nature. Volcanoes.

Mar. —Industrial Life. The Agricultural Worker.
—History. The Story of Wulf (Contd.)
—Biography. Charles Darwin.
—Nature. Sowing the Seed.

April —Economics. The Story of a Loaf.
—History. The Story of Gilbert (Norman Period).
—Biography. Lord Shaftesbury.
—Nature. Primrose.

May —May-Day.
—History. The Story of John Ball.
—Biography. John Ruskin.
—Nature. Workers in Nature. Coral.
—General. Picture of Ideal Town.

June —History. The Growth of Towns.
—Biography. Tolstoy.
—Nature. Leaves.
—Musical Sunday.

FROM 14 TO 18 YEARS.

Sept. —Welcome. Explanations, etc.
—Functions and Health of the Body.
—Functions and Health of the Body (contd.).
—The Five Senses—the Gateways of Knowledge.

Oct. —Functions and Health of the Mind.
—The Relation of the Individual to Society.
—Charles Darwin and his Teaching.
—Charles Darwin and his Teaching (contd.).
—The Relation of Society to the Individual.

Nov. —Meaning and Purpose of History.
—Economic Interpretation of History.
—Karl Marx and his Teaching.
—Karl Marx and his Teaching (continued).

Dec. —Unwritten History. Stone and Bronze Ages.
—Our Aryan Ancestors.
—Greek Life.
—Roman Life.

Jan. —National Sunday.
—Our Saxon Forefathers.
—Norman Period.
—John Ball and the Peasant Revolt.
—The Manorial System.

Feb. —Review of Foregoing Lessons.
—The Growth of Towns.
—Origin of Parliament.
—Chattel and Wage Slavery.

Mar. —Modern Industrial System.
—Child Labour.
—The Factory System.
—The Chartist Movement.

Apr. —Review of Foregoing Lessons.
—Trade Unionism.

Apr. —The Co-operative Movement.
—Limited Companies.
May —May Day.
—The Problem of Land.
—The Problem of Capital.
—Where Wealth comes from and where it goes.
—The Use of Money.
June —Parasites.
—Unemployment.
—The Vote.
—Citizenship.

CHAPTER 6.

Teachers' Classes.

WE shall never have any real success in our Socialist Sunday Schools until we have teachers' classes as distinct from study classes. There is a great demand for such classes amongst our younger comrades. They say they are willing and would like to help with the children, but they do not know how to teach. Unfortunately there has been no combined effort to hold such classes throughout our movement.

METHOD.

Wherever possible an effort should be made to obtain the services of a day school teacher who is a Socialist. The assistance of someone who understands the theory of the art of teaching is of great value.

Until experience is gained, it is a good plan to have the teachers in turn giving the lessons which they prepare for the children first of all to the class of teachers. The teacher or leader of the class should criticise the delivery of the lesson, point out any errors in method, and offer useful suggestions for improvement. The final preparation of the lesson would thus be easy and greater confidence given to the lesson giver. If the services of an experienced teacher are not available, the class should study one of the books recommended by the bureau for teachers (see Chapter 8).

The most important classes in the whole school are those for the youngest children. The teachers of the higher classes will either have a sure foundation upon which to build or they will have to waste time in unteaching what has been badly or indifferently taught. Therefore place the very choicest of your teachers to the youngest classes.

It should be the aim of every school to form classes for the different ages of children and to have at least two teachers for every class.

The repetition, year by year, of the same lessons, which should be the true ethics of Socialism, until the child reached the age of adolescence, would give us a far different type of citizen than we have to-day. There is no subject in the universe which cannot be taught to children if it is properly handled and understood by the teacher.

SUBJECT.

"The development of the human being from earliest ages up to the present time."

All that we are, all that we have, all that we suffer, all that we desire to be is covered by this one subject—the progress of the human being to a higher state. It is a subject that will cover a life-time of teaching without being completed.

There is a door across the way; food enough for a dozen lessons. It takes you right back to the primæval forest when men lived in trees and caves; it leads right through the age of inventions, the lathe and circular saw, the works of men's brains dealing with the environment in which they lived. There is a bell upon the door. It takes you back to the sound of the pom-pom, the stone axe, the smelting of iron ore, the inven-

tion of metals, and leads up to the exquisite music of the violin, the harp, the piano, and other beautiful sounds of the stringed instruments of to-day.

There is a man unlocking the door. It takes you back to the hut without door or window, the communal dwelling that needed no guarding; it brings you to the need of lock and key, to law and order, to the policeman and the soldier to protect the possessor against the dispossessed.

In everything we see there is only man's labour applied to the land. He wrests the secrets from the very bowels of the earth and controls its forces.

These are the lessons to teach our children, only simplify them. Use pictures, fairy tales, toys, blocks, plasticene, meccanos, picture advertisements, games, dances, pencils, paper and black board.

Make the lesson vivid and intensely interesting, then both scholar and teacher will grow in that knowledge which makes a true citizen.

But before giving the lesson the teacher must

Think! **Think!! THINK!!!**

CHAPTER 7.

Model Lessons.

No. 1.

LABOUR, or Mrs. JONES' HOUSE.

RAT; Tat! Tat!

Mrs. Jones is suddenly summoned to her front door. It is a small house that she lives in, and the poor woman earns a scanty living by washing and ironing clothes for better-off folk, and doing occasional tasks of charing. The visitor is the House Landlord. He looks prosperous and well-nourished, but very stern, for during the last few weeks the rent had not been paid in the usual prompt fashion.

"Mrs. Jones, I want my rent."

But Mrs. Jones has to explain, sorrowfully, that she has not sufficient to pay what the landlord demands. Sickness has visited her little household. Hard times have come to deplete her small store of savings.

"Mrs. Jones, you must go." The voice is very stern indeed, but the landlord must have his rents or the tenant must go.

Now let us look at another kind of landlord. A land labourer wishes to grow wheat to make bread for the people to eat. He travels to where he has heard that the soil is very good for this purpose. Critically he lifts a handful of the dark brown earth and watches it fall slowly through his fingers. He sees that it will do.

To whom does he go to secure the right to use the land? To the landlord, or land owner. Arrangements are made between the owner and himself, documents are signed, and the land labourer commences his work.

The ground is ploughed, sown, harrowed, and in due time—for the labourer is an earnest and skilful workman—the harvest is reaped. All would be well and happy for the land labourer, his hard work would bring him the harvest of recompense in the wherewithal to supply his simple needs, but for one happening: periodically there comes a knock at his door—Rat! Tat! Tat! and a voice similar to the one that greeted Mrs. Jones, exclaims:

"I have come for my rent."

A tailor desires to make clothes for the people (just as the land labourer has wished to grow corn to make bread for them). He seeks suitable premises in his neighbourhood. What will he need before he can commence his task? Tools and materials—needles, threads, cloths, measuring sticks, etc. To get these he must have money; he must find some wealthy person from whom to borrow a sum sufficient to buy the things he needs. The tailor goes to a banker and explains his need. Once more documents are signed, and the tailor secures the capital wherewith to commence business. Again all would have gone well. The tailor is an excellent workman. His suits please his patrons, and he enjoys his work. But every now and again some one knocks at his door and demands a sum of money. What is it that is required of him? Interest on the money he had borrowed.

"I must have my interest," says the banker.

A Blacksmith worked at a forge. All day long he beat mightily at the red hot iron, twisting it into won-

derful and useful shapes. The sparks flew gaily from the little chimney on the roof-top; the boys peeped in at the open door to look at his strong, bare arms and ruddy face. The smithy in which he laboured did not belong to the blacksmith, he worked for an employer who owned the forge, hammers, anvil, etc.—the tools. Sometimes the blacksmith made horse-shoes. He would tell you proudly that he could make 20 horse shoes in a day, and these would be sold in the market for a shilling each. He worked six days in a week, thus his week's work of 120 horse shoes would equal in value £6.

Do you suppose he received £6 in wages? No, for then there would be nothing left for the employer. The blacksmith went to the owner of the forge. "I need more money," he said, "my present wage is insufficient for my needs."

"I cannot give you more," replied the forge owner.

"But the value of my work in the market," argued the blacksmith, "is £6, whilst my wages are only 30/-. If you add the cost of materials, etc., there is still a big margin. Why, then, cannot you increase my wage?"

"The rest is mine," said the employer. "I must have my profit."

Rent, Interest and Profit, therefore, are something we pay for borrowing something that is not ours.

The Land Labourer had to borrow the land to be enabled to grow his corn.

The Tailor must borrow capital—money—to purchase cloth, threads, etc.

The Blacksmith needed the forge, anvil, etc., wherewith to ply his craft.

But the Socialist says that Rent, Interest and Profit are unnecessary and could be dispensed with. That sounds good. Let us see if it is so.

In the year 1887 a huge ferry boat was built at Woolwich. The people needed it to cross the wide flowing river that passed through their town. The ferry boat was large enough to convey horses and carriages and cattle, as well as passengers on foot. The big flat-keeled boat belonged to all the people and not to any particular person or company, and no fare need be paid for "borrowing" it to take one across the river. Rich and poor have equal access to the ferry boat. It was built for use and not for profit.

If the land had been free like the ferry, the labourer would not have been torn by anxiety to find rent for the landlord.

If the cloth, needles, etc., had been free for the tailor's use he would not have needed to borrow money to purchase them.

If the forge had been free for the blacksmith he would have received the full measure of reward for his labour.

If the Houses had been free for the people's use, then there would have been no rat! tat! tat! on poor Mrs. Jones' door; she need not have been turned out.

Socialists tell us that the people should own the means of life. Is this just? We shall see. What do they mean by the people? "All the people." Yes, but very often, I think, they mean the people who labour, and who will define for us the other term, "the means of life?" This is meant to cover all the things necessary to the life and welfare of all the people—houses, food, clothing, factories, vehicles, anvils, hammers, and free ferries.

By whom are all these things made? By the workers.

Did the banker and landlord help to make the free ferry? No.

Did the land labourer? Yes.

How? By growing corn to make bread to feed the builders.

Did the tailor help? Yes, by making clothing for the workers to wear.

And the blacksmith assisted by helping to produce the tools that the workers used.

We want to be perfectly just. It seems right for the workers to "own" what they "create," and we have seen that they created the free ferry. Let us take an ordinary building, in any street, and apply the same test. What do we put our foot upon in entering? The door-step. This is made of concrete or of solid stone, both are products of the earth, moulded and shaped by human labour. Next we clasp the door handle. This is probably of brass, again in its component parts a gift of mother earth. So with the timber with which the door is made, the iron hinges by which it is hung, the table standing daintily in the centre of the room. The white table cloth which covers it, the cups and plates, the butter, jam and bread which stand upon it; the gramophone in the corner; the needle and cotton with which an old lady in the room is serenely sewing—all may be traced back to wonderful earth.

Ah! you did not think that pretty white pinafore that the little comrade next to you wears each day came out of the dark brown earth!

But men do not dig up needles, gramophones, penknives, with a spade. What the earth gives is raw material for human labour (hands and brains) to fashion

into "the means of life"—the labour of those who build the ferry, till the soil, weave the clothing.

Some day the workers will own the means of life—because by their labour all that is of value in the world is produced. Then all will share in the labour as well as in the fruits of labour. When Socialism dawns it will be held to be a dishonour to consume wealth or happiness without helping to produce it. Some one must make our clothes, grow corn for our food, build our houses, carry our letters, clean the streets we walk in. Millions of people in the world to-day do no work "because they are rich.' That is to say, because they own the means of life—the factories, fields and workshops, whereby workers must live. Let us all strive to end this system and build a new world with "Justice as its foundations and Love the spirit of its inhabitants."

No. 2.

COMMON OWNERSHIP OF LAND.

Introduce as a Text: "All Men must own what all Men must have to live."

QUESTION (Holding out something personal, say gloves)—Who do these gloves belong to?

Answer—To you.

Q.—Who owns them?

A.—You.

Q.—See, Nellie (a pupil) has a pretty blue ribbon in her hair. Who does it belong to?

A.—Nellie.

Q.—Who owns it?

A.—Nellie.

In the same manner ask other questions, refer to a boys' tie, boy's boots, girl's hat, an adult member's eye-glasses, superintendent's watch, etc.

All these questions have been easy to answer, girls and boys, now I'm going to ask questions more difficult to answer.

What a bright, beautiful day this is. See how the sun is shining. Who does the sun belong to?

If a dull, wet day, ask about rain.

Elicit information from the children that the sun shines on everyone, may be said to belong to us all.

Ask what the sun does for us, of what use is it, and emphasise that all need warmth, light and food. Ask similar questions about rain.

Q.—Can any boy or girl tell me who the air belongs to?

A.—To us all.

Q.—Who owns it?

A.—Everybody.

Q.—Does anyone know a shop to which you can go and buy 1d. worth of air?

A.—No.

Q.—Must everyone have air?

A.—Yes.

Impress upon the children the supreme importance of plenty of fresh air to human beings. Shew how people could live many days without food or water, but could not live many minutes without air. Introduce, if desired, a reference to the very high death rate of babies in the slums, where there is not enough air for children to breathe. Also mention the urgent necessity of better housing.

Now let us think for a minute or two about the sea.

Q.—What do boys and girls like to do when they go to the seaside in summer?

A.—Wade, swim, etc.

Q.—After mother gives you permission to take off your shoes and stockings and paddle in the water, have you to ask anyone else for permission?

A.—No.

Q.—Have you ever seen a board sticking up in the sea with the words written on it, " Trespassers will be prosecuted "?

A.—No.

Q.—Do you know any person or set of people who owns the sea?

A.—No.

Q.—Would it be right to say that the sea belongs to us all?

A.—Yes.

Q.—Is the sea of any use to us?

Deal with the answers given.

I'm coming now to more difficult questions still.

What about land. Who owns the land?

Various answers are sure to be given, e.g., " The King," " Parliament," " Everybody," " Landlords."

Take each in turn and explain how all are wrong except the last.

Ask questions about landlords, e.g., Is everyone a landlord? Then who are they? How did they get the land? Ask many questions about land. Is it of any use to us? Name the uses. Emphasise that without it we could not procure the three chief necessaries of life—food, clothing, shelter.

Who need these things? Is it only the landlords who need them?

Now let us go back to my gloves, boys and girls. Am I doing anything wrong in owning my gloves?

A.—No.

Q.—What do I do with my gloves?

A.—You wear them, you use them.

Q.—Does anyone else use my gloves?

A.—No.

Then I think we can agree that if no one else needs to use my gloves, I'm not doing anyone any harm in owning my own gloves. Are the landlords doing anyone any harm in owning the land?

A.—Yes.

Q.—How are they doing a wrong thing in owning the land?

A.—Because all people require to have access to the land in order to live.

Q.—Don't you think, then, that "land" is one of the things that all men should own?

No. 3.

MONEY.

SHOW a piece of money. What is this? "A Florin." A little girl was once asked to describe money. She replied, "Money is very awkward when you haven't got any." She had probably had painful experiences.

(Has any young Socialist tried to find out what would happen in town, city and country if no one had any money? Here is a fruitful subject for essay writing).

Let us find out something about this wonderful metal called money. Where shall we go for this purpose? To the Mint? They would not let us in. To books?

"Yes!" Books tell us that a few hundred years ago, in England, very little money was in use. How were things purchased or obtained? By exchange or barter —so much wool for so much corn; so many sheep for so many goats; cloth for pots and pans; a plough for a boat.

Mr. F. J. Gould in "Moral Lessons," 4th Series, tells us some facts about money. It was first used in Lydia (Asia Minor). It has taken many forms, appeared in many shapes and sizes. Bullets have served for money and bean-shaped pieces of metal. (Fancy the boys and girls of those days purchasing their sweet-meats with a bent piece of metal!)

Paper, too, as we know, is used as a medium of monetary exchange (Postal Orders, Cheques and Treasury Notes).

In olden times coins were engraven with the heads of Gods and Goddesses or of the sacred animals. On modern coins we find the heads of reigning sovereigns.

Yes, money has wonderful power! If there was no money perhaps there would be no millionaires.

Let us observe a modern man of wealth. He travels in an expensive motor car. We see him stop at a hotel. A porter opens the door of the automobile and lifts his bag; the driver touches his hat before departing. He is shown into a richly furnished room with fine pictures, curtains, mirrors. The maid brings him hot water in the morning. Most of the folk touch their caps respectfully to the millionaire. He does not need to clean his boots (much less to repair them), nor brush his clothes, nor dig his garden, nor indeed to contribute anything to his own personal needs as ordinary folks do, and all because he has money: he is rich. We see therefore that money is very useful to him. He is glad enough

it came, however it might be with the poorer folk who most of the time do not get enough of it.

Who will tell me how the millionaire gets his money?

It is derived usually from rent, interest and profit.

What does he own to secure this return?

The factories and the machines inside them.

And who uses these machines and makes the things in the factory?

"The Workers."

What things do they make?

Boots and shoes, tables and chairs, clothing, building materials, railway carriages, and so on.

For whom are all these things made?

For all the people who buy them from the millionaire, or let us now call him the capitalist.

Why cannot the people make them for themselves?

Because they lack the machines which are in the hands of the capitalist.

A boy (John) was given a sleigh by his father. John did what the capitalist does: he used it to make profit. Two boys were given free rides in exchange for pushing the sleigh up the hill. It held six. From the rest the owner collected various articles as "fare," such as halfpennies, tops, sweetmeats, tame rabbits, etc. John's own rides were obtained free of any outlay or labour.

Riding was good, but a climax arrived when John had collected all the wealth from the youthful community. What the sequel was we shall see presently.

Let us take a peep now at a small village. The people in it followed many vocations. There were blacksmiths, bakers, shoemakers, milkmen and so on.

The fields, shops, factories all belonged to one man, a capitalist, and the people worked for him.

What did they get each week in return for their labour?

Wages.

And what did the rogues do with their wages when they received them?

Spent them.

Upon what, should you say?

On bread and butter, clothes, boots, furniture and the necessaries of life. They bought back the things that they and other workers produce day by day in the factories.

And when they had spent their money (wages) at the shops, to whom did this money return? Who owned the shops?

The capitalist.

Thus the capitalist was able to keep the people at their tasks all the year round by virtue of these same pieces of metal.

Wonderful metal indeed! The boy grew rich because he owned the sleigh. The capitalist because he owned the fields, factories, shops and houses.

Now let us look at another village, concerning which a quaintly fanciful story is told. It is a " romance " story, but it will serve to make clear the true and false meaning and value of money. The workers, as in the last village, were poorly paid, so that it was necessary for them to work very long and hard to earn sufficient to live upon. One day, so the story runs, it rained sovereigns; the streets were overflowing with them. What do you suppose the people did? Collected as many of the golden coins as they could, you may be sure. Everybody had suddenly grown rich. It was a terrible state of things.

" I'm not going to work any more!" said everybody. When the Squire sent for his breakfast roll, the baker's wife informed him that her husband had given over work. When the village lawyer's horse cast a shoe, the good gentlemen learned that the blacksmith, who had now become wealthy, had no longer reason to labour at the forge. When the farmer sent orders for his men to hoe the turnip field he discovered they had retired from business for the same reason, and when the factory bell rang no one arrived. Here was a pretty kettle of fish. Unfortunately everyone began to starve. No one was working, therefore nothing was being produced. Too much money it seemed was as bad as too little. At length the people met together: they invited the factory owner, the lawyer, the Squire.

" Someone must work," they said, " things were getting serious." The question was, who should it be?

" We cannot be expected to work," said the capitalist folk, " we are rich."

" So are we," replied the workers, and it was true as far as money riches go. " Since we are all rich, we must all work and all share in the product of our joint labours," said the people. " If you want to sell the factories we will buy them, but of what use is the money to you or to us?"

The true wealth, it was quite clear, was the wealth they produced with their hands day by day. The pieces of gold could not of themselves provide food, raiment or shelter.

The crew of a wrecked ship carrying bullion to foreign lands, which foundered off a lonely island in the South Atlantic Ocean, came suddenly to learn which was true and which was false wealth. Before abandoning the vessel on a hastily improvised raft, they dis-

cussed among themselves what they should take with them from the ship's stores. There was little time to ponder, for the ship was sinking. Much wealth was aboard! many gold and silver coins. There were also sacks of wheat, barrels of water, bales of cloth and spades. Which of these articles do you suppose they chose to take with them? The last named, because they knew that these were the things that would sustain their human bodies during their enforced exile. And would you suppose that some of these people cast on the island worked whilst others idled? No. Why? Because there were among them neither rich nor poor. As far as worldly possessions were concerned they were all equal, just as the blacksmith and the Squire, the baker and the factory owner were in the village. . . .

And now to return to the young capitalist who owned the sleigh. "We intend to build a sleigh," he was informed, "will you join us?"

"No!" replied John, "I shall get someone to push my own sleigh up as before."

"You can't," replied the other boys, "we're organised. No one will help you. The sleigh we build will be for us all and yours will be useless to you."

The boy knew that this was true. "I shall give you mine," he said, "and we will use it together."

That was wise.

We are not likely to see sovereigns raining from the skies, and a good thing too, but the story of the sleigh shows us there is another way by which the workers may free themselves from the bondage of capitalism. They must say to the capitalist and the landowner, "Your machines, your coal mines, your ships, your railways are of no use without us. You must allow us to use them or we will build others for ourselves. We are organised."

But to be organised means more than to be merely joined together. It means to work hard and to wait patiently until the day of triumph shall arrive for the workers. When the fields and the factories, the trams and the houses, and all the material wealth of the world shall belong to all the people, and shall be used for the happiness and welfare of the people; no money will then be needed nor any millionaires.

No. 4.

AS ONE MAN.

HUMANITY INTERNATIONAL.

"The whole succession of men through the ages should be considered as One Man, ever living, and always learning" (Blaise Pascal, born 1623, died 1662).

A BLIND, deaf and dumb American girl, named Laura Bridgman, had been taught to speak on her fingers, and had been so trained to do various useful things that she truly felt she was part of the big world and a member of society. One day (in 1841) she was taken on a visit to an asylum for deaf and dumb girls. These girls could see, and they waited eagerly for Laura's arrival. She wore a green ribbon over her poor, diseased eyes. The girls shook hands, and then led her to a woman named Julia Brace—a woman who suffered the same afflictions as Laura. Knowing she was to meet Julia, Laura had made a braid necklace, and now, with friendly hands, she hung the ornament round Julia's neck. But the woman pulled the necklace off, shoved it in her pocket, thrust the girl away, and walked off. She was, alas! too dull to understand friendship, and that is the worst sort of dullness.

"Why," asked Laura in distress (her fingers trembling with wonder), "why does she push me? Why does she not love me?"

Thus you see how even a blind, deaf and dumb girl understood the splendid idea of a humanity to which we all really belong, though dull minds do not always know it. For all men who ill-treat, exploit and despise their neighbours are dull.

An old English legend tells that the Lady Werburg (now called Saint Werburg) was Abbess of Ely in the seventh century. A farm belonged to the Abbey. One day Werburg saw the farm overseer cruelly beating a serf, or common labourer. She rebuked him in humane anger, and, by a miracle, twisted the overseer's head completely so that his eyes looked over his back! He repented of his sin and asked for forgiveness, and Werburg persuaded Heaven to put his head the right way round again. And though you need not believe the story, you can see the meaning of it, namely, that folk who exploit others are not proper human beings, and have, so to say, a wrong shape in their natures.

The American author, Washington Irving, tells how a hunter, named M'Dougal, had a factory, or store, in the Columbia River Valley, where he bought skins of wild beasts (bear, fox, etc.) from Red Indians. M'Dougal was a white, and the whites have often prided themselves on being more civilised than the brown, red and black races. A young man, son of the Redskin chief, Comcomly, visited the factory and was given so much brandy to drink that he reeled away drunk, and, when he staggered into the Indian camp, disgusted the tribesmen by his mad antics, and then he fell and lay in a stupor for two days. The chief went, in sorrow and indignation, to M'Dougal.

" White man," cried the Indian, " you have done a wrong to my son. You gave him drink that he did not know the harm of. You took advantage of his ignorance. You turned a man into a beast!"

And too often the " superior " races have acted thus towards the " inferior " races in America, Africa, Australia and Asia. In other words they treated the coloured people as if they did not form part of humanity.

This humanity is the most precious thing on earth, and old Tritemius, the priest, thought so, though at one moment he felt a little uncertain about it. As he prayed at the altar of his abbey he heard the sad voice of a woman pleading at the door of the church, " O reverend sir! Give me money to save my child; my unhappy son has been taken captive by the Moors of Tunis, and they hold him as a slave till I pay his ransom."

" We are poor," said the priest. " I can only give you my prayers."

" Sir!" she exclaimed, " give me the two silver candlesticks on the altar. They will satisfy the Moors."

He hesitated and then yielded. She hastened away with the silver, and, in due time, her son was ransomed and returned. Humanity is of more value than silver, gold, diamonds, and profits.

A noble spirit moved the heart of the boy Theodore Weld, who lived in Connecticut State, U.S.A. At the age of 6 he was sent to school. Shortly afterwards another boy was admitted—a negro, and Theodore had never seen a black person before. Though the negro was placed on the register, he was treated differently from the rest—seated on a bench apart and given book or slate by himself, never being allowed to join the usual classes. One day Theodore begged to be per-

mitted to change his seat and sit next to Jerry, the negro.

"Oh, so you are a nigger too!" laughed the teacher, and all the school laughed.

However, the change was allowed. White Theodore sat as comrade with Black Jerry.

Theodore Weld, in later years, took the side of the coloured folk during the great struggle which ended in the abolition of slavery (1863).

In the year 1798 the island (or part island) of San Domingo, in the West Indies, was under the rule of a remarkable negro chief, named Toussaint L'Ouverture, and for a few years he was so powerful that the white colonists (French) acknowledged his law. A certain white man coveted the situation of caretaker of Government stores, but Toussaint refused it. The man's wife gave birth to a child, and she rather artfully went to the negro General and smilingly asked if he would stand god-father at the baby's christening.

"Ah," said he, "you wish to flatter me, and curry favour, and so gain the situation for your husband."

"Oh, no, general," she replied, "all the whites like you."

"They might if I were white," he said bitterly. "Perhaps your son, when grown up, will despise his black god-father! When I am dead I fear my coloured brethren will again feel the whip of the white race. Nevertheless, I will grant your husband what he wishes."

It is grievous to add that this fine negro was carried off to France and confined in a prison on the slopes of the Jura Mountains near Switzerland. The cold air killed him (1803). He had been shut up in this dungeon by the order of Napoleon Bonaparte.

Our stories have shown us several things already :—

1. That humanity is the fellowship of all peoples " as One Man," even though some are blind, deaf, dumb, or backward.

2. It is the duty of the more civilised people to help the less civilised. It is mean to take advantage of ignorance.

3. Humanity is more important than so-called " treasure," whether silver or any other stuff.

4. We must consider the colour question. The best men and women will seek to spread goodwill among the white, black, yellow and brown races. People who talk about the " International " often forget this, and seem to think the " International " is for Germans, French, Italians, Americans, etc., with the brown and black masses behind the curtain. No! The " One Man " must include all the folk on our planet.

Of communities known as nations there are about 60. Some are giant-like, as, for instance, China, with 400 million inhabitants; some are small, like the Irish Free State. Each can help others. Some day each nation will help the One Man—Humanity. I will give two simple examples :—

(1) The city of Salonika, in Greece, was burned down in 1917. The Greeks searched for a clever planner who would design the streets and buildings of a new city. They found him in England, and he was Thomas H. Mawson, of the School of Civic Design, Liverpool University. Thus the art and learning of England aided a Greek city in ruins.

(2) Some years ago a terrible plague of insects destroyed vast numbers of the grape vines in Southern France. A French man of science, named Planchon, visited the United States, and found a sort of vine

which was never hurt by such insects, and he had quantities of the American plant brought to France, and the new vines flourished. A monument to Planchon is to be seen at Montpellier, with the inscription :—" The vine-growers raise this monument to Planchon ; the American vine has given fresh life to the French vine and triumphed over the phylloxera " (1894).

But if you keep your eyes open, you will discover very many more instances of nations helping one another in times of suffering due to sickness, famine, flood, fire, earthquake, and the rest. Also, take note of the immense number of friendly meetings now held under the names of Congresses, Conferences, Leagues, ets., as, for example, Socialist Conferences, Trade Union Conferences, Education Conferences, Science Conferences, League of Nations, etc. The twentieth century sees more of these assemblies than any century before. The twenty-first century will, we hope, see all nations and all colours united " as One Man." And I believe that a very important citizen who will assist this wonderful work is YOU.

Do not think it is an easy work. This splendid new world will not be built simply by shouting " Comrades!" We must all study geography, maps, history, etc., and try to understand people who are different in colour, language and customs from ourselves.

Also, when we say we should seek to turn the world into a brotherhood, that does not mean we think all nations and colours always do right and neighbourly acts. Nations make mistakes and commit wrongs the same as single citizens do. That is one reason why it is good to have Congresses and Leagues, so that the peoples may come together and tell one another their opinions and judgments.

Last of all, while we know that a good deal of evil exists in single citizens and in every nation, we also know that a most noble spirit of service lives and moves in the heart of the One Man, Humanity. For example: A brave and kind Chinaman went to live as a friend and teacher among wild tribes of head hunters in the island of Formosa. Little by little he was persuading them to give up the bad custom of way-laying strangers and beheading the victims and displaying the heads as trophies or signs of triumph. The head hunters said to him, "We will put an end to this custom, but we must just have one more head."

He argued in vain. So, at length, he told them that he would consent to their killing a Chinese traveller who he knew for certain would pass that way next day, clad in a red jacket.

The head hunters hid among trees. They beheld a Chinaman approaching, clad in a red coat. With yells they sprang out and slew him.

Ah! then they paused in horror. The dead man was their dear old friend and teacher. He had resolved that, since there must be a last sacrifice, he would be that one. The tribesmen were deeply affected. They went head hunting no more.

It is this courage and devotion in the soul of the One Man that saves the world from slavery, war, disease, ignorance, and poverty, and that will build the Co-operative Commonwealth of the morrow.

FREDERICK J. GOULD.

CHAPTER 8.

Useful Books for Socialist Education.

BOOKS RECOMMENDED BY "YOUNG SOCIALIST" EDUCATION BUREAU.

For Teachers.

"Talks to Teachers on Psychology," William James (Longmans & Co., 6/-).
"History the Teacher," F. J. Gould (Methuen & Co., 4/-).
"Primer on Education," J. Adams.
"Student's Guide," J. Adams (Hodder, 6/-).
"How to Tell Stories to Children," Sarah Bryant (Harrap. 2 Vols., 6/- each).
"Study of Habits," Sheldon (Welch, Chicago).
"Duties in the House," Sheldon (Welch, Chicago).
"Education," Herbert Spencer (Williams & Norgate, 1/3 and 1/6).
"Education through the Imagination," Margaret Macmillan (o/p).
"Message of Man," Dr. Stanton Coit (o/p).
"Children's Encyclopedia," Mee (Carmelite House, 6 Vols., £5 5/-).
"Moral Instruction," F. J. Gould (Watts & Co., 2/6).
"How to Live on Twenty-Four Hours a Day," Arnold Bennett (Hodder & Stoughton, 2/6).
"Education after the War," F. J. Gould (Watts & Co.)

Six Years and Under.

Nursery Rhymes, Fairy Stories and the like told to the Children.

Plasticene for Model Making.

Varied Coloured Straws for Plaited Mats, etc.

Cards of Pictures of Animals, Birds and Flowers.

Bright Coloured Ribbons cut into Short Lengths and arranged to form various shapes.

"Through the Ivory Gates," May Westoby (Twentieth Century Press, 103 Southwark Street, London, S.E.1.).

Children, 7 to 9 Years.

"Pleasant Work for Busy Fingers," Maggie Brown—pub. Cassells.

"Tanglewood Tales," 4/6 and 6/-.

"Heroes," by Kingsley, 4/6 and 6/-.

"Ten Boys," Jane Andrews (Gunn & Co., London, W.C., 1/6).

"The Cave Boy," Margaret M'Intyre (Harrap).

"Heroes of Old Rome," Pratt.

"Book of Golden Deeds," Miss Young.

"Black Beauty," the Story of a Horse, 2/-.

"Simple Natural History—By Meadow, Pond, and in the Air." Cassell's "Eye and No Eye" Series, 4/6.

10 Years.

"Trees shown to Children" (Nelson, 4/-).

"Flowers shown to Children" (Nelson, 4/-).

"Birds shown to Children" (Nelson, 4/-).

"Beasts shown to Children" (Nelson, 4/-).

"Seashore shown to Children" (Nelson, 4/-).

"Second Jungle Book" (Illustrated), R. Kipling (M'Millan, 7/6).

12 Years.

" Shown-to-Children Series " (see above).
" Jungle Book " (see above).

For Industrial Lessons.

" Iron House," R. M. Ballantyne.
" Deep Down," R. M. Ballantyne.
" Lifeboat," R. M. Ballantyne.
" Lighthouse," R. M. Ballantyne.
" Battles with the Sea," R. M. Ballantyne.
" Young Trawler," R. M. Ballantyne.
" Aesop's Fables " (3/6).
" Book of Moral Lessons," F. J. Gould (Watts & Co., 4 Vols., 2/6 each).
" The Story of Creation," Clodd.

13 Years.

" Trees, Flowers, etc., shown to the Children " (pub. Nelson; 4/- each).
" Seton's Animal Stories—Animal Heroes, etc." (pub. Cassels; 7/6 each).
" Children's Plutarch," F. J. Gould (4/6, pub. Watts & Co.)
Cooke's " Savonarola."
" The World's Wonder Stories," A. G. Whyte (Watts & Co.)

14 Years.

" Rebels and Reforms," by Ponsonby (2/6).
" Silas Marner," George Eliot (Dents, 2/6).
" Ivanhoe," Sir W. Scott (Dents, 2/6).
" Wild Wales," G. Borrow (Dents, 2/6).
" Call of the Wild," Jack London.
" White Fang," Jack London.

15 Years.

" Pages for Young Socialists," F. J. Gould (o/p).
" Health and Honour," F. J. Gould (Watts & Co., 1/6 and 2/6).
" Christmas Carol," Dickens.
" Hard Times," Dickens.
" Merrie England," R. Blatchford (Clarion Press).
" The Sorcery Shop," R. Blatchford (o/p).
" News from Nowhere," William Morris.
" The Story of Ab " (pub. A. & C. Black).
" For Kett and Countryside " (Reformers' Bookshop, Kirkgate, Bradford, 2/6).

16 to 17 Years.

" Looking Backward "; " Equality," Ed. Bellamy (Reeves, 1/- and 3/-).
" The Dream of John Ball," Wm. Morris (3/6).
" England Ideal," Edward Carpenter (2/6 and 3/6).
" Life and Household of Sir Thomas More," by Annie Manning (Everyman Library).
" English Social Reformers," ed. H. de Gibbins.
" Robert Owen," Lloyd Jones (5/-).
" Life of William Morris," William Mackail (2 Vols., 7/-).
" Michael Davitt," F. Sheeby Skeffington.
" My Life," Alfred R. Wallace.
" Long Will B. Converse," Everyman (2/-).
Pier's " Ploughman Series of Social Histories " (3/- and 3/6 each), G. Phillips.
" The Record of an Adventurous Life," H. M. Hyndman.
" Life of Keir Hardie."
Newnes' Series. Story of Plants, Stars, etc.
" Astronomy," J. N. Lockyer.

" Science Primers," Macmillan.
" Life of the Fields," R. Jeffries (Chatto, 3/6).
" Jean Jaures," E. Pease (Headly Bros., 2/6).
" An Easy Outline of Evolution," Dennis Hird (Watts, 1/3).
" Picture Book of Evolution," Dennis Hird (Watts, 12/6).
" Merrie England," R. Blatchford.
" History of the English People," Green (2 Vols., 2/- each).
" Works of J. Henri Fabre on Insects " (7/6 each).
" Progress," R. B. Cunningham Graham (Duckworth, 5/-).
" Introduction to Study of Industrial History," Allsop (pub. Bell, 2/6).
" More's Utopia " (Scotts, 2/-).
Sir Edward Arnold's " Light of Asia."
" A Primer of Socialism," Thomas Kirkup (Adams & Black).
" Days before History," Hall (pub. Harrap, 2/6).
" Life of Wm. Lovett " (2 Vols., Bohns, 2/6 each).

Adults.

" Merrie England "; " God and My Neighbour "; " Not Guilty," R. Blatchford.
" The Co-operative Commonwealth," L. Gronlund.
" Marxian Economics," E. Unterman (Kerr & Co.)
" The Universal Kinship," J. Howard Moore.
" Evolution of Property," P. Lafargue.
" The Social Revolution," Karl Kautsky.
" The Coming Force," F. Rose (I.L.P. Library).
" History of Labour Representation," A. W. Humphrey (pub. Constable).
" History of Fabian Society," E. Pease (Fifield).

" Economics of Socialism," H. M. Hyndman.
" Ancient Art and Ritual " (pub. Williams & Norgate, 2/-).
" Data of Ethics," H. Spencer.
" Industrial History of England," H. de Gibbins.
" Industry in England," H. de Gibbins.
" Six Centuries of Work and Wages," Thorold Rogers.
" The People's Year Book."
" Labour Year Book."
" Meaning of Socialism," J. Bruce Glasier (National Labour Press, 2/6).
" Economic Interpretation of History," Thorold Rogers.
" History of Ancient Civilisation," C. Seignobos.
" The Village Labourer," Hammond (Longman Green, 6/-).
" The Town Labourer," Hammond (Longman Green, 6/6).
" The Skilled Labourer," Hammond (Longman Green, 12/6).
" History of Mediæval Civilisation," C. Seignobos.
" History of Trades Unionism," S. Webb.
" Outlines of Social Government," J. Clark (Pitman, (1/6).
" Service of Man," J. C. Morrison (pub. Watt).
" A Short History of Citizenship," Osman Newland.
" Practical Town Planning," J. S. Nettlefold (o/p).
" Democratic Vistas," W. Whitman.
" First Principles of Evolution," Herbert Black.
" Meaning of History," Frederick Harrison.
" Golden Bough," J. G. Frazer.
" Calendar of Great Men," F. Harrison.
" Primitive Property," Mde. Laveleye.

"The Village Community," L. Gomme (W. Scott).
"Evolution of Industry," O. N. Macgregor (Home University Library).
"Ancient History of Near East," H. R. Hall (Methuen, 16/-).
"A History of the Chartist Movement," J. West (Constable, 16/-).
"History of British Socialism," M. Beer (National Labour Press, 2 Vols., Paper, 10/-).
"History of Working Class in Scotland," Johnston (10/6).
"The Life and Teaching of Karl Marx," M. Beer (National Labour Press, 3/6 and 6/-).

HISTORICAL NOVELS.

The Y.S.E.B. has compiled a list of historical novels for teachers wishing to take a course with their scholars which will create a desire for a knowledge of history in the adult classes. It is not suggested that the sentiments of the authors are ours, but the conditions existing in the different periods can more easily be pictured if woven round their characters:—

"Before Adam," Jack London.
"Threshold of History," R. H. Hall (Primitive Man); Harrop & Co.
"From Paleolith to Motor Car," H. Lowerison; Clarion Press Co.
"Salambo," Gustave Flaubert (Rome & Carthage); Putnam.
"Sarchedon," Whyte Melville (Ancient Babylon); Ward Lock.
"Fall of Athens," A. J. Church (Athenians); Seely.
"Ben Hur," L. Wallace (Rome in time of Christ); Harper.

"Quo Vadis" (Nero); Dent.

"Hypatia," C. Kingsley (Alexandria 5th century); Macmillan.

"Attila," G. P. James (Roman Empire 5th century); Warne.

"Last Days of Pompeii," Lord Lytton (Ancient Slavery).

"In Alfred's Days," P. Creswich (Alfred and his times, 9th century); Nistor.

"The Little Duke," Charlotte Yonge (Normandy, 10th century); Macmillan.

"Quentin Durward," Sir Walter Scott (France, 15th century), A. & C. Black.

"Talisman," Sir Walter Scott (12th century).

"Fair Maid of Perth," Sir Walter Scott.

"Story of a Peasant," Erckman & Chatrian (prior to French Revolution); Everyman.

"Tale of Two Cities," C. Dickens (French Revolution).

"Dream of John Ball," W. Morris (Peasant Rising; Longman, Green & Co., 2/6.

"Long Will," B. Converse (Peasant Revolt); Everyman, 2/-.

"Hereward the Wake," C. Kingsley (Norman Conquest); Macmillan.

"Rienzi," Lytton (Rome, 14th century); Routledge.

"White Company," Conan Doyle (14th century); Smith Elder.

"Joan of Arc. Prince and Pauper," Mark Twain (16th century); Chatto & Windus.

"Romola," G. Eliot (Florence, 15th century); Blackwood.

"Notre Dame," Victor Hugo (Paris, late 15th century); Dent.

"Schonberg Cotta Family," Mrs. Charles (Reformation, 16th century); Nelson.

"Household of Sir Thomas More," Miss Manning (Henry VIII., 16th century); Newnes.

"Ascanio," Francois Dumas (France, 16th century); Dent.

"Chronicle of Reign, Charles IX.", Merimée (St. Bartholomew, 16th century); Newnes.

"House of Wolfe," Weyman (St. Bartholomew, 16th century); Longman.

"A Gentleman of France" (late 16th century).

"Red Cockade," Weyman (French Revolution, 18th century); Longman.

"Children of New Forest," Marryat (Civil War, 17th century); Dent.

"Three Musketeers; The Black Tulip," Dumas (17th century); Dent.

"Woodstock," Scott (Commonwealth, 17th century); Black.

"Rob Roy," Scott (Jacobites, 18th century); Black.

"Lorna Doone," Blackmore (17th century); Sampson Lowe.

"Esmond," Thackeray (18th century); Smith, Elder.

"Peg Woffington," C. Reade (The Stage, 18th century), Chatto & Windus.

"Rory O'More," S. Lover (Ireland, '98 Rebellion); Constable.

"The Great Shadow," C. Doyle (Napoleon's time, 19th century); Arrowsmith.

"Vicar of Wakefield," Goldsmith (English Rural Life in 18th century); Macmillan.

"Uncle Tom's Cabin," Mrs. B. Stowe (Slavery in America); Cassell.

"Mary Barton," Mrs. Gaskell (Manufacturing Districts, 19th century); Smith Elder.
"The Press Gang Days," E. Pickering; Warne & Co.
"Castle Daly," Miss Keary (Queen Victoria's days); Macmillan.
"Nicholas Nickleby," C. Dickens (Early Educational system).
"Shirley," C. Bronte (Luddites).
"Ben o' Bills," D. F. E. Sykes (Luddites); Workers' Press, Huddersfield, 1/-.
"Sybil," Beaconsfield (Chartism).
"Alton Locke; Yeast," C. Kingsley.
"Oliver Twist," C. Dickens (Early Workhouse system).
"Ragged Trousered Philanthropist," R. Tressall (Capitalism); Grant Richard.
"Jungle," Upton Sinclair (meat packing).
"Octopus," F. Norris (Trusts); Nelson.
"Lay Down Your Arms," B. von Suttner (War); Longmans.
"Progress," Cunningham Graham (War); Duckworth & Co.
"Life of a Miner" (Mining industry).
"Rat Pit; The Red Horizon; The Great Push; Children of Dead End," P. M'Gill; Jenkins & Co.
"Iron Heel; War of the Classes," J. London (American Capitalism); Mills & Boon.
"The Underworld," J. Welsh (Mining in Scotland); Jenkins.

THE FUTURE.

"News from Nowhere," W. Morris; Reeves & Turner.
"Looking Backward; Equality," E. Bellamy.
"Sorcery Shop," R. Blatchford.
"Utopia," Sir Thos. More; Cassell & Co.

CHAPTER 9.

Notes on Special Services.

I.

THE WELCOMING AND NAMING OF A CHILD.

THE parents and immediate friends of the child should sit in the seats nearest the Conductor of the service. Instrumental music might be played at the beginning and end, but the selections should be somewhat short, and of the quieter order of music, as befitting the presence of the central figure of the ceremony, namely, a small child. No solos should be sung.

Order of Service.

1. Song sung by all the assembly.

2. Conductor speaks:—

Neighbours, friends, and fellow-citizens, we assemble here to-day in order to give loving and respectful greeting to the most beautiful symbol of Humanity's progress and future—a little child. The life of our race is three-fold—past, present and future. The past is, in truth, a living past. The record revealed in history is the record of forefathers and foremothers who laboured and suffered, who struggled and hoped, who failed and triumphed, who sinned and repented, and who have not vanished for ever. Their work remains in our civilisa-

tion. The very language we speak was given to us by our ancestors. To them we owe our flesh and blood. We are the very spirit and heart of their existence and time, renewed in a generation which we call the Present.

In like manner we are the begetters and creators of the age yet to come. Is not that a reason—the best of all reasons—why we should each contribute our service, each co-operate, and each try to improve both himself and the world?

All are architects of fate,
Working in these walls of time;
Some with massive deed and great,
Some with ornaments of rhyme.

Nothing useless is or low,
Each thing in its place is best;
And what seems but idle show,
Strengthens and supports the rest.

For the structure that we raise,
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build.

Build to-day, then, strong and sure,
With a firm and ample base;
And ascending and secure,
Shall to-morrow find its place.

—Longfellow.

This child, brought here by its parents and kinsfolk and friends, is a representative of the morrow, of humanity's capacity to pass from the old to the new, from the good to the better. We who are gathered about it in affection, therefore, do not merely regard it

as a happy addition to a family, but above and beyond that, we salute it as an emblem of the hope, the faith, and the forward-looking courage of humanity at large. We meet in this public manner in order to testify our conviction that every child born to our race, of whatever nation or colour, should be honoured as a new member of Humanity. It has been nobly said that "The whole succession of men during the ages should be considered as One Man, ever living and ever learning." This child we look upon as a cherished part of that One Man of All the Ages.

As spokesman of the community, I ask by what name you wish this child to be known.

(A parent or kinsman recites the name or names, and hands the child to the Conductor, who says (while all the company stand):—

On behalf of all this company present, and of society generally, I welcome this child (repeat full name) into the membership of the human family, and express a heartfelt desire that its life may be blessed with health and joy, and that it may render service, in a humble sphere, or in the public sphere, to the social commonwealth, its fellowship, its order, and its progress.

(The child is handed back).

Conductor:—To you, parents and kinsfolk, I put the question before all this assembly: Do you promise that, so far as in you lies, you will train this child, and cause it to be trained, for a career of self-respect and self-reverence, and of service to mankind?

Parents, etc.—We promise.

(Song: "Hail to thee, hail to thee, child of humanity!" or any other suitable selection).

(The company resume their seats).

Conductor:—The joyous and homely ceremony we have just collectively performed should act as a reminder to us of our relation and our duty towards, not only this child (name again), but also towards all the children born into human society, and especially in our immediate environment. The Romans had a saying that "The greatest reverence is due to a child." It is our part not only to show love and good-natured favour to children, but unfailing respect. With due allowance for the young soul's limitations and inexperience, we should, in effect, show as genuine respect to a child as to an adult. Disrespect evinced towards these little ones is, at bottom, disrespect to the supreme humanity of which we are all the offspring. Let us therefore honour the young and immature life by providing it with the best material comforts and aids, and the most efficient and humane education for which the city and the nation possess the means. No social and civic energy and wit are so well laid out as the energy and wit applied to the training of the feeling, reason and character of our young citizens. Here and now, therefore, we combine the gladness of a welcome to this child and young neighbour, with an acknowledged public and solemn obligation towards all its sisters and brothers in the community at large.

(The proceedings may close with instrumental music).*

F. J. GOULD.

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* It is, of course, open to the Conductor to vary the method of service here sketched. In any case, it is advised that the address should be written out beforehand.

II.

A MARRIAGE SERVICE

Prefatory Notes.—In presenting the following form of service (by Frederick J. Gould), it seems proper to say a few explanatory words.

1.—We assume that such a form will be used in the presence of an assembly of kinsfolk and friends (Socialist or others), and in a building legally registered for the celebration of marriages. Hence we state only the simplest and plainest notes of procedure for England and Wales and Scotland, leaving all other details to such books of reference as "Whitaker's Almanack," etc.

2.—As to England and Wales. The form here given can be used, by consent of the minister or trustees, in any Nonconformist chapel if the Registrar is present. We therefore recommend young people intending marriage in the manner here indicated to go to any sympathetic minister of a Unitarian or other Nonconformist chapel in their locality, and ask his permission, telling him the name, etc., of the friend who will read the service. And they should also go to the local Registrar and state their wishes for such an arrangement, and he will inform them of all things proper to be done. It should be observed that the words printed in capital letters ("I DO SOLEMNLY," etc., and "I CALL UPON THESE PERSONS," etc.) are the legal part of the ceremony; and the Registrar attends to ensure these declarations being rightly made. The Registrar will also advise fully as to fees, signing of papers, and so on.

The reader of the service should be offered a fee for his expenses, unless he desires to waive it.

It should be understood that in compliance with the Marriage Notice (Scotland) Act, 1878, the present service is not to be considered a religious ceremony.

3.--In Scotland the requirements for a regular marriage are :—

(1) The publication of banns, *or* notice to the Registrar of Marriages; and

(2) That the ceremony shall be performed by a minister before at least two credible witnesses.

Where the parties reside in different parishes, each must give notice to the Registrar of the parish in which he or she has resided for a period of at least 15 clear days previous to the giving of the notice. Where both the parties reside in the same parish, a single notice is sufficient.

By the Marriage Notice (Scotland) Act, 1878, the term Minister includes, minister, clergyman and priest in Scotland, and provision is also made for the celebration of regular marriages by Quakers or by persons professing the Jewish religion, provided that the contracting parties both belong to one or other of these respective religious denominations.

Apart from the special provision made for Quakers and Jews, should any one other than a clergyman celebrate a marriage in Scotland by a religious ceremony, he thereby becomes liable to a heavy penalty.

Marriage may also be contracted in Scotland by the parties mutually accepting and acknowledging each other as husband and wife in presence of two witnesses. This is usually done by their signing a Declaration to that effect, the witnesses witnessing their signatures.

To make such a marriage effective, one or other of the parties must have resided in Scotland for at least 21 clear days before the marriage.

Registration.

Both forms of marriage require to be registered with the Registrar of the district where the marriage was contracted.

In the case of a marriage celebrated by a clergyman, the certificate of the clergyman is the Registrar's warrant for registration, but in the case of a marriage not celebrated by a clergyman the parties require to present a petition to the Sheriff and to appear before the Sheriff, along with their witnesses, to emit a declaration to the effect:—

(1) That the marriage was contracted at a certain place and at a certain time, the parties both being then in their sound and sober senses.

(2) That one or other of the parties had lived in Scotland for at least 21 days preceding the marriage.

The Sheriff, on being satisfied, grants warrant to the Registrar to register the marriage.

Note.—If the assembly so wish, they can remain seated the whole time, the bride and bridegroom included. But, of course, the bride and bridegroom should stand when making the declarations. It may therefore be convenient to place two chairs for the young couple a little in front of the assembly of friends. The directions here annexed as to music, sitting, standing, etc., are entirely at the discretion of the people concerned. The minister of the chapel would, of course, be consulted as to the use of the organ, etc.

ADDRESS.

We are gathered together here, in a circle of friendship, to witness the joining of two lives . . . . . and . . . . . are here* to take each other's hand in the spirit of affection and honour, and to say before us (parents, brothers, sisters, and acquaintances)* that they will henceforward live under the same roof, smile at the same pleasures, grieve over the same trials, face the same temptations, combine in mutual duty, and contribute a joint help to the life of the community. And the ceremony that we here perform is not a subject of interest to themselves alone. It has a meaning for each of us who support them by our presence. Their marriage is the affirmation of a principle which is the very life and health of humanity. The love which marriage expresses is the only bond of true union among the members of the great human family. When the churches say "*God is love*"; when the Christian teacher says, "*We know that we have passed from death unto life because we love the brethren*"; when Marcus Aurelius, the Stoic, says, "*We are made for co-operation, like feet, like hands, like eyelids*"; and when man and woman, in openness and sincerity, declare their affection one for the other, their voices utter, in differing words, the central truth that love is the only principle upon which society can stably rest. And that is why we, by our very presence here, are witnesses, not only of a legal form, but to the importance of an essential truth.

* Here say the names (first the man's, then the woman's) of the bridegroom and bride in full. The speaker should write the names accurately in his copy of the service beforehand.

* These words will be varied with circumstances, and can be omitted if occasion calls.

They who have eyes for the sin of the world rather than for its grace are quick to perceive the evils that darken every day—envy, hatred, jealousy, uncharitableness, painful competition, and war among men, classes and nations. They do not see that these are but the diseases which invade, but never master, the heart of humanity. Love is stronger than hatred, and the hand that presses in kindness is stronger than the hand that smites in scorn. The most powerful things in the world are the things that men reverence. Men reverence motherhood, fatherhood, childhood, friendship, pity, mutual love; and therefore motherhood, fatherhood, childhood, friendship, pity and mutual love are the forces that ultimately triumph. Love is a kind of courage, and, in the hearts of the man and woman who here will wed, there is a silent, though unconscious, daring. For love stirs their life into a high resolution which steps into the midst of tasks, difficulties, sorrows and darkness; and it pits the force of affection against the force of selfishness. They who wed tread the new road in faith, believing that their mutual tenderness will endow them with power to conquer.

And all men and women respect this spirit which utters itself in marriage. Even those who have failed to realise love in their own marriage will always regard, with a softened heart, the wedding of young lives. Whether happy or disappointed, we all recognise the hope that lies in love; and we know that love is the virtue that heals. The saddest soul is ready to come from the shadow when it hears the marriage song, and smile its blessing and wave its hand in goodwill.

But the noblest office of love is not to heal. Its noblest office is to create, to build, to renew. And

though it bends with equal willingness over the sick bed and the cradle, yet it fulfils its function more finely in renewing the world's life than in comforting the world in pain and decay. Painters delight to portray Mary as the Mother of Consolation, but more often as the Madonna caressing the joyous child. Hence love should be the active principle of three great institutions—the Family, the City, and the Nation; and through these institutions it constructs, provides for, and defends the life of humanity. It makes the *family* a true society; and the table at which parents and children sit in mutual regard and consideration is the high altar, and the daily meal the sacrament. The *city*, which is too often a mere crowd of voters, will be made more and more into a republic of kindred souls and companions, as the spirit of the family penetrates our municipal life. And the *nation* will grow into a purer political wisdom as it becomes more inspired with the family ideal and pays homage rather to social love than to the prosperity of the market or the exploits of the soldier.

Thus, then, our assembly here is made significant by reminding us of a principle that affects the universal life of *humanity*. Because the principle is sacred, we invest it with serious form, and, in the name of the community, ask bride and bridegroom to speak, in trust towards each other, and in loyalty to the social life of which they form a part, and, each in turn, to repeat these declarations* :—

I DO SOLEMNLY DECLARE | THAT I KNOW NOT | OF ANY LAWFUL IMPEDIMENT | WHY I |.....(*name of man in full*)

* The phrases, divided as here shown, should be recited by the Reader and then by the Bridegroom, both standing.

.....MAY NOT BE JOINED | IN MATRIMONY | TO..... .....
(*name of woman in full*).

(*The Reader then turns to the Bride, and the declaration is repeated*) :—

I DO SOLEMNLY DECLARE | THAT I KNOW NOT | OF ANY LAWFUL IMPEDIMENT | WHY I.....(*name of woman in full*) .....MAY NOT BE JOINED | IN MATRIMONY | TO.....
(*name of man in full*).

And the second declaration, hand in hand* :—

I CALL UPON THESE PERSONS | HERE PRESENT | TO WITNESS | THAT I |..... .....(*name of man in full*)..... TAKE THEE.....(*name of woman in full*).....TO BE MY LAWFUL WEDDED WIFE.

(*The Reader then turns to the Bride and the declaration is repeated*) :—

I CALL UPON THESE PERSONS | HERE PRESENT | TO WITNESS | THAT I |..... .....(*name of woman in full*)..... .....DO TAKE THEE | ..... .
(*name of man in full*).....TO BE MY LAWFUL WEDDED HUSBAND.

(*The Bridegroom places the ring on the Bride's finger*).

And this ring, given and received, is a token of that golden rule which is binding on husband and wife, as

* This is said by the Reader, and as he says it the couple join hands.

upon all men, " Whatsoever ye would that men should do unto you, even so do ye also unto them."

(*Bride and Bridegroom sit*).

To.....and..... we offer our heartfelt assurances of good wishes and hope.*

It is only those who do not understand the meaning of human life who count, as vain and formal, the wishes we have just expressed. They will tell us that while the wish speaks of peace and perfection, the reality slowly spells out its tale of sorrow and defeat. Now, if sorrow and defeat were the chief sequel to human hope, hope itself would die; and human lips would utter no more expressions of congratulation. But our hearts are sometimes wiser than our heads; and, undaunted by the record of sorrows, they beat in glad anticipation of the future. And that instinct is sound; it tells of our inner conviction that love is not destined to yield in the struggle against unreason and passion.

These very wishes of ours show that we believe the newly-wedded man and wife have in themselves the capacity to build up a household in gracious union and purpose. We do not advise them as to their duties and responsibilities, for, as Paul has finely said, " Love is the fulfilling of the law." And when husband and wife co-operate in heart, their hands will learn the co-operation of the daily routine in due time and measure.

We therefore call upon the new-made man and wife, not to obey a code of domestic law, but to keep true to that fresh sentiment of mutual regard which

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* The Reader pronounces the *married* names, as, for instance, " To William and Annie Brown," etc.

brings them here to-day in happy pledge. To ourselves, not less than to them, we say:—

Think truly, and thy thought
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—*Horatius Bonar.*

And so we stand with the newly-wed on the threshold of their home, glad with their gladness, hopeful with their hope, and trusting that we who pass their way, from time to time, or hear tidings of their work and health, may always be able to say: *It is well.*

NOTE.—It need hardly be pointed out that the Reader can omit passages in this address if greater brevity is desired.

III.

FUNERAL SERVICES.

FOR a full account on the conducting of a funeral service, Mr. F. J. Gould's book, "Funeral Services without Theology," is recommended. (Pub., Watts & Co., Johnson's Court, Fleet Street, London, E.C.4., 1/6).

The following brief suggestions are based on his book.

"My invariable practice has been to include a reference to personal details of the career of the deceased."

"I have sought to give the addresses a serene and at times almost a cheerful tone, and reflection and experience convince me that such a method is appreciated even by those who feel bereavement the most acutely."

" It should be particularly observed that the Non-conformist Chapel is open to the use of mourners of Rationalist and Humanist views."

" On leaving the Chapel take your place last in the procession to the grave."

" In the case of cremation, arrange beforehand with the attendant as to some kind of quiet, unspoken sign at the point for the removal of the coffin."

Address in Chapel. Reference to what life means, also death. Each a part of the universe. Our opportunities. Man lives on. Our duty to the living. Reference to the deceased: his ideals and acts. The good that men do lives after them. Grief is natural, but those who have passed away whilst living in our memories would that we should go forward with our work.

" At the grave: " We commit this body to the keeping of Mother Earth, which bears us all."

In case of cremation after the disappearance of the coffin, read the following sentence: " We have committed our dead to the flame which, with potent and kindly alchemy, will dissolve the body into its simple elements."

A few words on the future, built on the work of those who have passed.

CHAPTER 10.

"YOUNG SOCIALIST" EDUCATION BUREAU.

THE Bureau was promoted in order to supply teachers with information. It is not necessary to know everything, but it is essential that we should know where to go when we do want to know anything.

The experienced can always help those who are willing to learn. Outlines of lessons and lists of books have been prepared by members of the Bureau which teachers will find of use. Some are printed in this manual. Others are in hand, and in time it is hoped to have lesson outlines to cover many subjects.

Enquiries from teachers and information likely to be of use to others, copies of syllabus, etc., will be welcomed.

For address of Secretary see pages of "The Young Socialist."

"YOUNG SOCIALIST" CITIZEN CRUSADERS.

The function of a Capitalist Political State is to foster institutions which might be calculated to prop up the basis upon which the Political State rests. It is not surprising, therefore, that the present young people's organisations are very patriotic and very popular. The object of the Y.S.C.C., first of all, is to create in the minds of the young people of the working

class the idea that the cause of their brothers and sisters, as distinct from the State, will have greater claims upon their loyalty in adolescence.

There is no doubt that the bodies in existence to which reference is made make a very potent appeal to the workers' child.

Force is the god of the present-day Political State, and thus these organisations take upon themselves a semi-military character. The obedience to law established by over-lords is a fetish. Obedience to leaders is a cardinal virtue, and the virtue and necessity of independence of thought and outlook (if the man is to survive in the child) is smothered with the growing mentality.

The objects of the promoters of the Y.S.C.C. may be summarised very briefly as follows:—

1. To promote the principles of world peace.

2. To encourage and stimulate a healthy interest in nature and the natural by such means as camping, out-of-door games, rambles, etc., that they may learn by object-lesson the haunts and habits of bird, beast, plant, etc.

3. To develop a more active use of the sense organs in order to discover the truths of nature.

4. To teach our boys and girls to use the various parts of their bodies in such ways as will tend to improve their health and physique, and to show them the evils of military training by contrasting the uses to which similar knowledge is put by military organisations.

5. To train them in the practice of mutual aid, and to teach them to regard themselves as citizens of the world, having equal rights and equal responsibilities with all other citizens of whatever colour or creed.

6. To train them in the practice of self-reliance and resourcefulness.

7. To organise to protect life and not to destroy it.

8. To provide for our growing and restless children an attraction which will bind them more closely to the Socialist Sunday School.

The organisation is controlled by the National Council of S.S.S., who appoint the Chief Leader. The units are called Bands, which are fostered by Band Councils of Adults and Senior Crusaders. Bands themselves are divided into sections or groups for healthy rivalry.

It has always been hoped by the promoters of the Y.S.C.C. that the Labour and Trades Union Movement, Co-operative Movement, and other purely working class organisations may enter into our crusade of Joy, Truth and Freedom—the "trinity" of the Y.S.C.C., and the Band Council may consist of appointed adults of any branch of these bodies.

Discipline is taught as something self-imposed. It is not exacted as a duty. But a Crusader must have a reason he is not ashamed of if he chooses to disregard an "Order of the Day."

Uniform is optional, but if worn is a simple and neat dress which can be worn on any ordinary occasion.

A Booklet or Manual of Work is published by the National Council.

THE DRAMATIC AND ENTERTAINMENT BUREAU.

This department of S.S.S. activities has arisen out of the general desire that the S.S. Schools should be more to the children than places to which they go for

an hour or two on Sunday. It is also the contribution of the S.S.S. movement to the idea that children, above all, should seek more from life than mere bread and butter. Of all organisations we are out for more than the ordinary things of life, and we seek to educate the children in our care to a true appreciation of Ruskin's dictum that "Industry without Art is Brutality."

To that end, then, our Bureau was formed. By making it the central depot for the collection and distribution of songs, dances, and plays, etc., suitable for children, the National Council hopes to get in touch with the actual aspirations and inner lives of our young comrades. And when we speak of plays and songs being suitable for children, we mean that they are the best of their kind procurable. We do not countenance the shoddy in the Bureau, as we believe that spurious art is injurious to young minds and will have no place in the New World which we are building.

This side of S.S.S. work is one that might be cultivated more extensively. It interests both adults and children, and gives a stimulus to the general work of the schools taking part. Above all, it interests the children in the lighter and brighter things of life, and gives them confidence in self-expression. It adds to their vocabulary, and improves their diction and deportment. Who does not pity the awkward tongue-tied man or woman Children who sing and act and dance in their youth cannot grow up tongue-tied or awkward. In addition to this the creative instinct is aroused, and many of our own comrades have written plays which have been acted with great success by many schools. Where plays with a Socialist message are given, there is the added satisfaction of being enabled to put our point of view in a practically unanswerable fashion,

Altogether, the work of the Dramatic and Entertainment Bureau is worthy of ranking with the other apparently more serious branches of our work. Not the least part of the work of the Bureau Secretary is advice in the selection of plays, and perhaps this is the true function of such a department—advice and help. We are following the lead given by prominent modern educationalists by placing this mode of self-expression in the forefront of educational methods.

EDUCATIONAL NEEDLECRAFT.

To many it may seem strange to include Needlecraft among the subjects taken in the Socialist Sunday Schools. Why? A little thought on the matter will surely alter this. We endeavour to gather our children together, to organise them in our schools with the object of teaching them the principles on which the Socialist Commonwealth should be founded, viz.: "Love and Justice."

To build a new world practical ideas are needed. Amongst all the sordidness of the Capitalist system we must try to reach out for all that is beautiful, and to educate our children according to the highest standard of life that we can conceive. Good housing, good clothing, good food, are what we must have to make healthy citizens. It is with the second of these that I have now to deal. In planning and arranging for better conditions we naturally look to the past, review what has been done, and try to utilise all that is good, improving and rearranging where necessary. There have been certain periods in the world's history when clothing has been extremely extravagant and showy; again, we find periods when any kind of ornament or display was considered bad taste.

Now, we as Socialists will try to reason this out, and not be led to extremes either way.

It is right that we love the beautiful, and as Socialists we maintain that all people should have the right to beauty. William Morris showed during his lifetime how the home could be made beautiful, how beautiful fabrics could be woven for clothing and household wear, besides much other fine work which I have not space here to name.

Walter Crane in his drawings pictured to us how the human figure could be clothed.

To love the beautiful we must try to understand something of art even in its simplest form. This is where the Needlecraft Stitchery has a place. A simple Magyar garment is easy and adaptable both for children and adults. With coloured threads blended together in simple stitchery lines, or, if needed, more advanced borders or design, a really useful and artistic garment can be made, and if a good fadeless material is used, it will be most serviceable and lasting. For underwear and household wear the stitchery is both useful and decorative. Tablecloths, curtains, cushion covers, etc., are all improved with needlecraft stitchery.

Children will take a greater interest in a needlecraft class than in an ordinary sewing lesson. Three reasons why we should encourage needlecraft among our young people are:—

1. Because we know that clothing has some part in the formation of character.
2. Because by the use of Needlecraft Stitchery, ideas are conceived, and garments made can represent some individual characteristic of the maker.
3. Because it is good to construct and fashion.

Needlecraft, therefore, has a place in our work. We can learn to become good craft-artists in this department of the necessaries of life and carry into the work some of our ideals, thus helping constructively to bring nearer that New World for which we are striving.

For beginners I recommend leaflet, " How to Start a Needlecraft Class," 1d. For further advice, " Constructive and Decorative Stitchery," 3/6 net, by Mrs. L. G. Foster.

SOCIALIST PRECEPTS.

1. Love your schoolfellows, who will be your fellow-workmen in life.

2. Love Learning, which is the food of the mind; be as grateful to your teacher as to your parents.

3. Make every day holy by good and useful deeds and kindly actions.

4. Honour the good, be courteous to all, bow down to none.

5. Do not hate or speak evil of anyone. Do not be revengeful, but stand up for your rights and resist oppression.

6. Do not be cowardly. Be a friend to the weak, and love justice.

7. Remember that all the good things of the earth are produced by labour. Whoever enjoys them without working for them is stealing the bread of the workers.

8. Observe and think in order to discover the truth. Do not believe what is contrary to reason, and never deceive yourself or others.

9. Do not think that those who love their own country must hate and despise other nations, or wish for war, which is a remnant of barbarism.

10. Look forward to the day when all men and women will be free citizens of one fatherland, and live together as brothers and sisters in peace and righteousness.

SOCIALIST PRECEPTS.

"Things to be remembered."

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DECLARATION.

We desire to be just and loving to al our fellow men and women, to work together as brothers and sisters, to be kind to every living creature and so help to form a New Society, with Justice as its foundation and Love its law.

Name .....

Address .....

.....

SOCIALIST PRECEPTS

:: AND ::

Declaration. ::

National Council of
British
Socialist Sunday Schools.